



J. Boucho Sculp.

*John Bunyan Minister of the
Gospel at Bedford Dyed at London
August 31st 1688 Aged 60 having written 60 Books*

*Printed for John Marshall & Sold by him at a
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THE
W O R K
O F
JESUS CHRIST,
AS AN
ADVOCATE,
Clearly Explain'd,
AND
Largely Improv'd,
FOR THE
B E N E F I T
O F ALL
R E L I E V E R S.
F R O M

John ii. 1. *And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

By John Bunyan, Author of the *Pilgrims Progress*.

L O N D O N
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The Epistle to the Reader.

Right and Title to the Kingdom of Heaven and Glory doth seem to themselves to be call'd in question by their Enemy, at the Bar of the Judge of all.

These, I say, will read and be glad to hear that they have an Advocate at Court that will stand up to plead for them and that will yet secure to them a Right to the heavenly Kingdom. Wherefore it is more particularly for those that at present or that hereafter may be in this dreadful plight, that this my Book is now made publick; because it is, as I have shew'd, for such that Jesus Christ is Advocate with the Father.

Of the many and singular Advantages therefore that such have by this their Advocate in his advocating for them, this Book gives some account; as *where* he pleads, *how* he pleads, *what* he pleads, *when* he pleads, *with whom* he pleads, *for whom* he pleads, and how the Enemy is put to shame and silence before their God and all the holy Angels.

Here is also shew'd to those herein concern'd, how they indeed may know that Jesus is their Advocate; yea, and how their matters go before their God, the Judge; and particularly that they shall well come off at last; yea, tho' their Cause, as 'tis theirs, is such, in justification of which themselves do not dare to shew their Heads.

Nor have I left the dejected Souls without Directions how to entertain this Advocate to plead their Cause. Yea, I have also shewn that he will be with them named by him. Their comfort also is, that he never lost a Cause, nor a Soul, for whom he undertook to be an Advocate with God.

But, Reader, I will no longer detain thee from the perusal of the Discourse; Read and think, read and compare what thou readst with the Word of God. If thou findest any benefit by what thou readst, give the Father and his Son the Glory, and also pray for me. If thou findest me short in this, or to exceed in that, impute all such things to my weakness, of which I am always full. Farewel, *I am thine to serve thee what I may.*

JOHN BUNYAN.

T H E Contents of this Treatise.

<i>THE Apostle's divine Policy, to beget a due regard to his divine Doctrin of Eternal Life.</i>	Page 1
<i>The Apostle's explication of this Expression, viz. the Blood of Jesus Christ cleanseth from all sin.</i>	2
<i>The Apostle's Exhortation to separation from sin, as an effect of a good Cause, viz. Forgiveness.</i>	ibid.
<i>The Apostle's Addition to prevent misunderstanding, viz. we have an Advocate with the Father.</i>	3
<i>Two great Truths in the Text, 1. A Supposition, viz. that Men in Christ may sin: 2. An Expression by way of consolation, in case of sin, viz. We have an Advocate with the Father.</i>	ibid.
<i>An enquiry into both these.</i>	4
<i>Seven things supposed in the Office of Advocate.</i>	5
1. <i>That God is on the Throne of Judgment</i>	ibid.
2. <i>That Saints are concerned at that Bar</i>	ibid.
3. <i>That Christians have an Accuser.</i>	5
4. <i>That sinning Saints dare not appear at this Bar, to plead their own Cause.</i>	7
5. <i>That Christians are apt to forget their Advocate and remember their Judge.</i>	8
6. <i>To remember our Advocate, is the way to support Faith and Hope.</i>	9
7. <i>That if our Advocate plead our Cause (tho' that be never so black) he is able to bring us off.</i>	10
<i>The Apostle's triumph in Christ on this account.</i>	11

The Contents.

<i>An Exhortation to the difficult task of believing.</i>	ib.
<i>Christ's Advocateship declares us sorry creatures.</i>	13
<i>The method observ'd in the ensuing Discourse.</i>	14
<i>First, To speak of this Advocate's Office.</i>	ibid.
1. <i>By touching on the Nature of this Office.</i>	ibid.
2. <i>By treating of the Order or Place of it.</i>	15
<i>Christ, as Advocate, pleads a bad Cause.</i>	19
<i>A good Cause will plead for it self.</i>	ib.
<i>A pestilent passage of a Preacher.</i>	20
<i>A bad man may have a good Cause, and a good man may have a bad Cause.</i>	21
<i>Second, How Christ manages his Office.</i>	22
1. <i>ALONE, not by any Proxy or Deputy.</i>	23
2. <i>Christ pleads at God's Bar: the Cause cannot be remov'd into another Court.</i>	24
<i>In pleading, Christ observes these Rules: 1. He granteth what is charg'd on us. 2. He pleads his own Goodness for us.</i>	25
<i>He payeth all our Debt down.</i>	26
<i>All Mouths stopped, who would not have the Sinner deliver'd.</i>	28
<i>The Sinner is deliver'd, God contented, Satan confounded, and Christ applauded.</i>	29
<i>How Christ manages his Office of an Advocate against the Adversary, 1. by pleading the pleasure of his Father in his Merits.</i>	30
<i>Satan rebuked for finding fault therewith.</i>	31
2. <i>He pleads God's Interest in his People.</i>	32
<i>Haman's mishap in being engaged against the King's Queen: NB.</i>	ibid.
<i>It seems a weak Plea, 'cause of Man's unworthiness; but it's a strong Plea, because of God's worthiness.</i>	33
	<u>The</u>

The Contents.

ing. ib.	<i>The Elect bound to God by a sevenfold cord.</i>	34
res. 13	<i>Christ pleads his own Interest in them.</i>	36
e. 14	<i>A Parallel between Cattel in a Pound and Christ's</i>	
ibid.	<i>own Sheep,</i>	37
ibid.	<i>Six weighty Reasons in this Plea.</i>	38
15	1. <i>They are Christ's own.</i>	ib.
19	2. <i>They cost him dear.</i>	ib.
ib.	3. <i>He hath made them near to himself.</i>	39
20	<i>They are his Spouse, his Love, his Dove: They are</i>	
a good	<i>Members of his Body.</i>	ibid.
21	<i>A Man cannot spare a Hand, a Foot, a Finger.</i>	40
22	<i>Nor can Christ spare any Member.</i>	41
23	4. <i>Christ pleads his right in Heaven, to give it to</i>	
not be	<i>whom he will.</i>	ib.
24	<i>Christ will, Satan will not: Christ's Will stands.</i>	42
e gran-	9. <i>Christ pleads Satan's enmity against the godly.</i>	43
his own	<i>Satan the cause of the Crimes he accuses us of.</i>	44
25	<i>A Simile of a weak-witted Child.</i>	45
26	6. <i>Christ can plead the Sins of Saints for them, for</i>	
Sinner	<i>which Satan would have 'em damn'd.</i>	47
28	<i>Eight Considerations to clear that.</i>	49
an con-	<i>Seven more Considerations to the same end.</i>	50, 51
29	<i>Men care most for Children that are infirm.</i>	ib.
cate a-	<i>A Father offended hath been appeas'd by a Brother</i>	
leasure	<i>turning Advocate.</i>	52
30	<i>3d Head, to shew who have Christ for an Advo-</i>	
31	<i>cate: wherein are three things contain'd,</i>	55
32	1. <i>This Advocate's Office differs from a Priest's.</i>	56
nt the	1. <i>They differ in Name.</i>	58
ibid.	2. <i>They differ in Nature.</i>	ib.
hiness;	3. <i>They differ as to their Extent.</i>	ib.
worthi-	4. <i>They differ as to the Persons with whom they have</i>	
33	<i>to do.</i>	59
The	5. <i>They</i>	

The Contents.

5. They differ as to the Matter about which they are employ'd.	ib.
6. Christ as Priest preceeds; Christ as Advocate succeeds.	60
H. How far this Office of an Advocate is extended, in five particulars.	61
III. Who have Christ for their Advocate.	ib.
1. In general; all adopted Children.	62
2. In particular, to shew if Christ be our Advocate.	ib.
I. If one has entertain'd Christ to plead a Cause.	63
II. If one has reveal'd a Cause to Christ.	64
An Example of one who did so in his Closet.	65
In order to this, we must know Christ (1.) to be a Friend, (2.) to be faithful.	66
III. If one has committed a Cause to Christ.	67
In order to this we must be convinc'd,	
1. Of Christ's Ability to defend him.	68
2. Of Christ's Courage to plead a Cause.	ib.
3. Of Christ's Will for this Work.	ib.
4. Of Christ's tenderness in his Client's dulness.	ib.
5. Of Christ's unweariedness.	69
IV. If one wait till things come to a legal issue.	70
Quest. What is it thus to wait?	71
Ans. 1. To be of good courage, expect deliverance.	ib.
2. To keep his way, in waiting.	ib.
3. To observe his Directions.	ib.
4. To hearken to future Directions, which may come from the Advocate.	72
5. To come to no ill conclusion in waiting, viz. that the Cause is lost, not hearing from Court.	ib.
6. To wait waking, not sleeping.	ib.
Ordinances and Ministers compar'd to a Posthouse and Carriers of Letters.	73

The

The Contents.

<i>The Client's comfortable conclusion about his Advocate and Cause.</i>	74
<i>But yet doubting and desponding.</i>	75, 76
<i>The Author's reply to, and comply with the Client's conclusion; and his Counsell in the Case.</i>	ib.
<i>4th Head, to shew the Client's Privileges by the benefit of this Office of Advocate.</i>	77
<i>Priv. 1. The Advocate pleads a price paid.</i>	ib.
<i>Of a rich Brother and his poor Brethren.</i>	ib.
<i>Of the ill-natur'd man, their Enemy.</i>	ib.
<i>Farther clear'd, by three Considerations.</i>	78
<i>Priv. 2. The Client's Advocate pleads for himself also, both concern'd in one bottom.</i>	79
<i>1. He pleads the price of his own Blood.</i>	ib.
<i>2. He pleads it for his own.</i>	80
<i>A Simile of a lame Horse.</i>	ib.
<i>Of Men going to Law for a thing of little worth.</i>	81
<i>Obj. I am but one.</i>	82
<i>Answ. Christ cannot lose One.</i>	ib.
<i>Priv. 3. Satan's Plea groundless.</i>	ib.
<i>Satan must be cast over the Bar.</i>	83
<i>A Simile of a Widow owing a Sum of Money.</i>	84
<i>Of an Old Law nulled by a New.</i>	85
<i>Satan pleads by the Old Law, Christ by the New.</i>	ib.
<i>Priv. 4. Is consequential. The Client's Accuser must needs be overthrown.</i>	86
<i>The Client's solemn Appeal to the Almighty.</i>	87
<i>In case the accused has no Advocate, Satan prevails.</i>	ib.
<i>Priv. 5. The Advocate hath pity for his Client; and Indignation against the Accuser.</i>	88
<i>Men chuse an Advocate who hath a Quarrel against their Adversary.</i>	ib.
	<u>Priv.</u>

The Contents.

Priv. 6. <i>The Judge counts the Accuser his Enemy.</i>	89
<i>To procure the Judge's Son to plead, is desirable.</i>	ib.
Priv. 7. <i>The Client's Advocate hath good courage.</i>	He
<i>will set his Face like a Flint.</i>	90
<i>He pleads before God, and all the Host of Heaven.</i>	91
<i>He is the old Friend of Publicans and Sinners.</i>	ib.
<i>He pleads a Cause bad enough to make Angels blush.</i>	ib.
<i>Love will do, and bear, and suffer much.</i>	92
Priv. 8. <i>The Advocate is alway ready in Court.</i>	93
<i>He appears now in the presence of God.</i>	94
Priv. 9. <i>The Advocate will not be blinded with Bribes.</i>	95
Priv. 10. <i>The Advocate is Judge in the Client's Cause.</i>	97
<i>Joseph's Exaltation was Israel's Advantage.</i>	ib.
<i>God's care of his Peoples Welfare.</i>	98
Priv. 11. <i>The Advocate hath all that is requisite for an Advocate to have.</i>	99
Last Head, <i>To shew the Necessity of Christ for our Advocate.</i>	100
I. <i>To vindicate the justice of God against the cavils of the Devil.</i>	ib.
<i>Satan charges God with unjust Words, Actions.</i>	101
<i>God is pleased with his design to save Sinners.</i>	ib.
II. <i>There is Law to be objected against us.</i>	102
<i>Christ appeals to the Law itself.</i>	104
<i>Christ is not ashamed to own the way of Salvation.</i>	105
III. <i>Many things give our Accuser advantage.</i>	106
1. <i>Many things relating to the Promises.</i>	107
2. <i>Many things relating to our Lives.</i>	108
IV. <i>To plead about our Afflictions for Sins.</i>	112
<i>A Simile of a Man indicted at the Assize, and his malicious Adversary.</i>	ib.
<i>An allusion to Abishai and Shimei who cursed David.</i>	113
V. <i>To plead the efficacy of our old Titles to our Inheritance, if questionable, because of new sins.</i>	114
Saints	

The Contents.

<i>Saints do not sell their Inheritance by sin.</i>	115
<i>VI. Our Evidences are oft out of our hands, and were- cover them by our Advocate.</i>	117
<i>Obj. What need all these Offices or Distinctions?</i>	121
<i>Ans. The wisdom of God is not to be charged with folly.</i>	ib.
<i>God's People are baffl'd with the Devil, for want of a distinct knowledge of Christ in all his Offices.</i>	122
<i>Obj. 2. My Cause being bad, Christ will desert me.</i>	123
<i>Ans. Sin is a deadly destruction to Faith.</i>	ib.
<i>A fivefold Order observed in the exercise of Faith.</i>	124
<i>Obj. 3. But who shall pay the Advocate his Fee?</i>	126
<i>Ans. There is Law and Lawyers too without Money.</i>	ib.
<i>Christ pleads for the Poor</i>	127
<i>David's strange gift to God.</i>	128
<i>Obj. 4. If Christ be my Advocate once, he will always be troubled with me.</i>	129
<i>Ans. He is an Advocate to the utmost.</i>	ib.
<i>Use 1. To consider the Dignity God hath put upon Christ, by Offices, Places of Trust, and Titles of Ho- nour in general.</i>	130
<i>Use 2. To consider this Office of an Advocate in par- ticular; by which consideration these advantages come.</i>	131
<i>1. To see one is not forsaken for Sin.</i>	136
<i>2. To take courage to contend with the Devil.</i>	ib.
<i>3. It affords relief for discouraged Faith.</i>	137
<i>4. It helps to put off the Vizor Satan puts on Christ.</i>	ib.
<i>A Simile of a Vizor on the face of a Father.</i>	138
<i>Study this peculiar Treasure of an Advocate,</i>	
<i>1. With reference to its peculiarity.</i>	139
<i>2. Study the Nature of this Office.</i>	ib.
<i>3. Study its efficacy and prevalency.</i>	140
<i>4. Study Christ's faithfulness in his Office.</i>	ib.
<i>5. Study the need of a share therein.</i>	141
<i>Use 3. To wonder at Christ's condescension in being an Advocate for the base and unworthy.</i>	144
	<i>Christ</i>

The Contents.

<i>Christ acts in open Court, 1. With a holy and just God.</i>	<i>ib.</i>
<i>2. Before all the heavenly Host.</i>	145
<i>3. The Client is unconcerned for whom the Advocate is engaged.</i>	146
<i>4. The majesty of the man that is an Advocate.</i>	147
<i>Use 4. Improve this Doctrine to strengthen Grace.</i>	<i>ib.</i>
<i>1. To strengthen Faith.</i>	<i>ib.</i>
<i>2. To encourage Prayer.</i>	149
<i>3. To keep humble.</i>	150
<i>4. To encourage to perseverance.</i>	151
<i>Obj. I cannot pray, my Mouth is flopt.</i>	153
<i>Ans. Satan cannot silence Christ.</i>	<i>ib.</i>
<i>5. Improve this Doctrine to drive Difficulties down</i>	154
<i>Use 5. If Christ pleads for us before God, we should plead for him before Men.</i>	<i>ibid.</i>
<i>Nine considerations to that end</i>	155
<i>The last Reserve for a dead list.</i>	156
<i>Use 6. To be wary of Sin against God.</i>	157
<i>Christianity teaches Ingenuity.</i>	<i>ib.</i>
<i>Christ is our Advocate on free-cost.</i>	158
<i>A comely conclusion of a Brute.</i>	160
<i>Three considerations added.</i>	<i>ib.</i>
<i>Use 7. The strong are to tell the weak of an Advocate to plead their Cause.</i>	161
<i>A word in season is good.</i>	<i>ib.</i>
<i>Use 8. All is nothing to them that have none to plead their Cause.</i>	163
<i>An Instance of Gods terrible Judgment.</i>	164
<i>Obj. There is Grace, the Promise, the Blood of Christ cannot these save, except Christ be Advocate.</i>	165
<i>Ans. These, and Advocate, and all little enough.</i>	<i>ib.</i>
<i>Christ no Advocate for such as have no sense of and shame for Sin.</i>	167
<i>Obj. Is not Christ Advocate for his Elect uncalled?</i>	168
<i>Ans. He died, and prayeth for all his Elect, as Priest; as Advocate, pleads for the called only.</i>	<i>ibid.</i>

I Joh. II. 1.

And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

THat the Apostle might obtain due regard from thole to whom he wrote, touching the things about which he wrote, he tells them, That he received not his Message to them at second or third hand, but washimself an Eye and Ear-witness thereof. That which was from the Beginning, which we have seen with our Eyes, which we have looked upon, and our hands have handled, of the Word of Life, (for the Life was manifest, and we have seen it, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifest unto us :) That which we have seen and heard, declare we unto you. Having thus told them of his ground for what he said, he proceeds to tell them also the matter contain'd in his Errand ; to wit, That he brought them News of Eternal Life, as freely offer'd in the Word of the Gospel to them ; or rather that that Gospel which they had receiv'd would certainly usher them in at the Gates of the Kingdom of Heaven, were their reception of it sincere and in truth : For, saith he, then *the Blood of Jesus Christ the Son of God cleanseth you from all sin.*

Having thus far told them what was his Errand, he sets upon an explication of what he had said,

The Advocateship

ſpecially touching our being cleaned from all ſin; *not*, ſaith he, *from a being of Sin*: For ſhould we ſay ſo, we ſhould deceive our ſelves, and ſhould prove that we have no truth of God in us; but by cleaning, I mean a being deliver'd from all ſin, ſo, as that none at all ſhall have the dominion over you, to bring you down to Hell, for that for the ſake of the Blood of Chriſt all treſpaſſes are forgiven you.

This done, he exhorts them to ſhun or fly Sin, and not to conſent to the motions, enticings, or allurements thereof, ſaying, *I write unto you that you ſin not*. Let not Forgiveness have ſo bad an effect upon you, as to cauſe you to be remiſs in Chriſtian Duties, or as to tempt you to give way to Evil. Shall we ſin becauſe we are forgiven? or ſhall we not much matter what manner of Lives we live, becauſe we are ſet free from the Law of Sin and Death? God forbid; let Grace teach us another Leſſon, and lay other Obligations upon our Spirits. *My little Children*, ſaith he, *theſe things I write unto you, that you ſin not*. What things? why tidings of Pardon and Salvation, and of that nearneſs to God, to which you are brought by the precious Blood of Chriſt. Now leſt alſo by this laſt Exhortation he ſhould yet be miſunderſtood, he adds, *And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous*. I ſay he addeth this to prevent deſponding in thoſe weak and ſenſible Chriſtians, that are ſo quick of feeling and of diſcerning the Corruptions of their Natures, for theſe cry out continually, That there is no thing that they do, but it is attended with ſinfulneſs.

weak

of Jesus Christ.

3

weaknesses. Wherefore in the Words we are presented with two great Truths.

First, with a Supposition, that Men in Christ, while in this World, *may sin*. If *any man sin*; any man, none are excluded; for all, or any one of the all of them that Christ hath redeem'd and forgiven, are incident to Sin. By *may* I mean not Toleration, but a Possibility; for *there is not a man, not a just man upon the earth, that doth good, and sinneth not*, Eccles. 7. 20. 1 Kin. 8. 46.

Secondly, The other thing with which we are presented is, an *Advocate*; If *any man sin, we have an Advocate with the Father, Jesus Christ the righteous*.

Now there lieth in these two truths two things to be enquir'd into, as,

1. What the Apostle should here mean by *Sin*.

2. And also what he here doth mean by an *Advocate*; If *any man sin, we have an Advocate*.

There is ground to enquire after the first of these, because tho' here he saith, they that *sin* have an *Advocate*; yet in the very next Chapter he saith, such are of the Devil, have not seen God, neither know him, nor are of him.

There is ground also to enquire after the second, because an *Advocate* is supposed in the Text to be of use to them that sin. If *any man sin, we have an Advocate*.

1. For the first of these, to wit, what the Apostle should here mean by *Sin*, If *any man sin*.

I answer, Since there is a difference in the Persons, there must be a difference in the Sin. That there is a difference in the Persons, is shew'd be-

fore ; one is call'd a Child of God, the other is said to be of the wicked One. Their Sin differ also in their degree at least, for no Child of God sins to that degree as to make himself incapable of Forgiveness ; for *he that is born of God keepeth himself, and that wicked one toucheth him not*, Chap. 5. 17, 18. Hence the Apostle says, *there is a sin unto Death*, Mat. 12. 32. which is the Sin from which he that is born of God is kept.

The Sins therefore are thus distinguish'd, The Sins of the People of God are said to be Sins that Men commit, the others are counted those which are the Sins of Devils.

First, The Sins of God's People are said to be Sins which Men commit, and for which they have an *Advocate*, tho' they who sin after the example of the wicked one have none.

When a Man or a Woman, saith Moses, shall commit a Sin which Men commit, they shall confess their sin, and an atonement shall be made for them, Numb. 5. 5, 6, 7. Mark, it is when they commit a Sin which Men commit. Or as *Hosea* has it, *when they transgress the Commandment like Adam*, Hos. 6. 7. Now these are the Sins under consideration by the Apostle, and to deliver us from which we have an *Advocate with the Father*. But for the Sins mention'd in the third Chapter, since the Persons sinning go here under another Character, they also must be of another stamp, to wit, a making head against the Person, Merits and Grace of Jesus Christ : these are the Sins of Devils in the World ; and for these there is no remission : These they also that are of the wicked

of Jesus Christ.

one commit, and therefore sin after the similitude of Satan, and so fall into the Condemnation of the Devil.

2ly, But what is it for Jesus to be an *Advocate* for these? *If any man sin, we have an Advocate.*

An *Advocate* is one who pleadeth for another at any Bar, or before any Court of Judicature, but of this more in its place. So then we have in the Text a Christian, as supposed, committing Sin, and a Declaration of an *Advocate* prepar'd to plead for him: *If any man sin, we have an Advocate with the Father.* And this leads me first to enquire into what by these words the Apostle must of necessity presuppose. For making use here of the Similitude or Office of an *Advocate*, thereby to shew the preservation of a sinning Christian, He must,

1. Suppose that God, as Judge, is now upon the Throne of his Judgment; for an Advocate is to plead at a Bar, before a Court of Judicature. Thus it is among Men; and forasmuch as our Lord Jesus is said to be *an Advocate with the Father*, it is clear, that there is a Throne of Judgment also: This the Prophet *Micah* affirms, saying, *I saw the Lord sitting upon a Throne, and all the Host of Heaven standing by him on the right hand, and on the left,* 1 Kin. 22. 19, 20. Sitting upon a Throne for Judgment, for from the Lord, as then sitting upon that Throne, proceeded the Sentence against King *Abah*, That he should go and fall at *Ramah-gilead*. And he did go, and did fall there, as the award, or fruit of that Judgment. That's the first.

2. The Text also supposeth, that the Saints a

well as Sinners are concern'd at that Bar, for the Apottle saith plainly, that *there we have an Advocate*. And the Saints are concern'd at that Bar, because they transgress as well as others, and because the Law is against the Sin of Saints, as well as against the Sins of other Men. If the Saints were not capable of committing Sin, what need would they have of an Advocate? *1 Chr. 21. 3, 4, 5, 6. 1 Sam. 12. 13, 14.* Yea, tho' they did sin, yet if they were by Christ so set free from the Law, as that it could by no means take cognisance of their sins, what need would they have of an Advocate? none at all. If there be twenty places where there are Assizes kept in this Land, yet if I have offended no Law, what need have I of an Advocate? specially if the Judge be just, and knows me altogether, as the God of Heaven does. But here's a Judge that's just, and here's an *Advocate* also, an *Advocate* for the Children, an *Advocate* to plead, (for an *Advocate*, as such, is not of use, but before a Bar to plead) therefore here is an Offence, and so a Law broken by the Saints as well as others. That's the second thing.

3. As the Text supposeth that there is a *Judge*, and *Crimes of Saints*, so it supposeth that there is an *Accuser*; one that will carefully gather up the Faults of good Men, and that will plead them at this Bar against them. Hence we read of the Accuser of the Brethren, that *accuseth them before God day and night*, *Rev. 12. 10, 11, 12.* for Satan doth not only tempt the godly man to sin; but, having prevail'd with him, and made him guilty, packs away to the Court, to God the Judge of all, and there

of Jesus Christ.

there addresses himself to accuse that man, and to lay to his charge the heinousness of his offence, pleading against him the Law that he has broken, the light against which he did it, and the like. But now, for the relief and support of such poor People, the Apostle by the Text presents them with an *Advocate*; that is, with one to plead for 'em, while Satan pleads against 'em; with one that pleads for Pardon, while Satan by accusing seeks to pull Judgment and Vengeance upon our heads. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* That's the third thing.

4. As the Apostle supposeth a Judge, Crimes, and an Accuser, so he also supposeth, that those herein concern'd, to wit, *the sinning Children, neither can nor dare attempt to appear at this Bar themselves, to plead their own Cause before this Judge and against this Accuser*: for if they could or durst do this, what need they have an Advocate? for an Advocate is of use to them whose cause themselves neither *can nor dare* appear to plead. Thus *Job* pray'd for an Advocate to plead his Cause with God, *Job* 16. 20, 21. and *David* cries out, *Enter not into judgment with thy servant, O God, for in thy sight shall no man living be justified*, *Ps.* 143. 1, 2, 3. Wherefore 'tis evident that Saints neither *can*, nor *dare* venture to plead their cause. Alas, the Judge is the Almighty and Eternal God; the Law broken is the holy and perfect Rule of God, in it self a consuming Fire; the Sin is so odious, and a thing so abominable, that 'tis enough to make all the Angels blush to hear it but so much as once mention'd in so holy a place as that is,

where this great God doth ſit to judge. This Sin now hangs about the neck of him that hath committed it, yea, it covereth him as doth a mantle, the Adverſary is bold, cunning, and audacious, and can word a thouſand of us into an utter ſilence in leſs than half a quarter of an hour. What then ſhould the Sinner (if he could come there) do at this Bar to plead? Nothing, nothing for his own advantage. But now comes in his Mercy, he has an *Advocate* to plead his Cauſe, *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous.* That's the fourth thing: But again,

5. The Apoſtle alſo ſuppoſeth by the Text, that *there is an aptneſs in Chriſtians, when they have ſinned, to forget that they have an Advocate with the Father*; wherefore this is written to put them in remembrance, *If any man ſin, let him remember, we have an Advocate.* We can think of all other things well enough, namely, that God is a juſt Judge, that the Law is perfectly holy, that my ſin is an horrible and abominable thing, and that I am certainly thereof accus'd before God by Satan.

Theſe things, I ſay, we readily think of, and forget them not. Our Conſcience puts us in mind of theſe, our Guilt puts us in mind of theſe, the Devil puts us in mind of theſe, and our Reaſon and Senſe holds the knowledg and remembrance of theſe cloſe to us; all that we forget is, that we have an Advocate, an *Advocate with the Father*; that is, one that is appointed to take in hand in open Court, before all the Angels of Heaven, my Cauſe, and to plead it by ſuch Law and Arguments as will certainly fetch me off, tho' I am
cloath'd

cloath'd with filthy Garments ; but this, I say, we are apt to forget, as *Job*, when he said, *Ob that one might plead for a man with God as one pleads for his Neighbour*, *Job* 16. 21. Such a one *Job* had, but he had almost at this time forgot it, as he seems to intimate also, where he wisheth for a days-man that might lay his Hand upon them both, *Chap.* 9. 33. But our Mercy is, we have one to plead our Cause, an Advocate with the Father, *Jesus Christ the righteous*, who will not suffer our Soul to be spilt and spoil'd before the Throne, but will surely plead our Cause.

6. Another thing that the Apostle would have us learn from the words, is this, That to remember, and to believe that *Jesus Christ is an Advocate for us when we have sinned*, is the next way to support and strengthen our Faith and Hope. Faith and Hope are very apt to faint, when our sins in their guilt do return upon us ; nor is there any more proper way to relieve our Souls, than to understand that the Son of God is our Advocate in Heaven. True, Christ died for our sins as a Sacrifice, and as a Priest he sprinkleth with his Blood the Mercy-seat ; ay, but here is one that has sinned grievously, so grievously that his sins are come up before God, yea, are at his Bar pleaded against him by the Accuser of the Brethren, by the Enemy of the godly. What shall he do now ? Why, let him believe in Christ. Believe, that's true ; but how now must he conceive in his mind of Christ, for the encouraging of him so to do ? why, let him call to mind that *Jesus Christ is an Advocate with the Father*, and as such he meeteth the

Accuser at the Bar of God, pleads for this man that has sinned against this Accuser, and prevail-
eth for ever against him. Here now, tho' Satan
be turn'd Lawyer, tho' he accuseth, yea, tho' his
charge against us is true, (for suppose that we
have sinn'd) yet our *Advocate is with the Father,*
Jesus Christ the righteous.

Thus is Faith encourag'd, thus is Hope streng-
then'd, thus is the Spirit of the sinking Christian
reviv'd, and made to wait for a good deliverance
from a bad Cause and a cunning Adversary;
specially if you consider,

7. That the Apostle also doth further suppose
by the Text, *That Jesus Christ, as Advocate,* if he
will but plead *our Cause, let that be never so black,*
is able to bring us off, even before God's Judgment-
seat, to our joy, and the confounding of our Adver-
sary: For when he saith *we have an Advocate,* he
speaks nothing if he means not thus; but he doth
mean thus, he must mean thus, because he seek-
eth here to comfort and support the fallen, *Has*
any man sinned? we have an Advocate. But what
of that, if yet he be unable to fetch us off when
charg'd for Sin at the Bar, and before the Face
of a righteous Judge?

But he is able to do this, the Apostle says, so
in that he supposeth a man has sinned, as *any man*
among the godly ever did; for so we may un-
derstand it, and if he giveth us not leave to un-
derstand it so, he saith nothing to the purpose
neither; for 'twill be objected by some, But can
he fetch me off, tho' I have done as *David,* as *Solo-*
mon, as *Peter,* or the like? It must be answer'd,

Yes;

of *Jesus Christ*.

II

Yes; the openness of the terms [*any man*], the indefiniteness of the word [*Sin*] doth naturally allow us to take him in the largest sense; beside he brings in this Saying as the chief, most apt, and fittest to relieve one crush'd down to Death and Hell by the guilt of *Sin* and a *wounded Conscience*.

Further, methinks by these words the Apostle seems to triumph in his Christ, saying, My Brethren, I would have you study to be holy; but if your Adversary the Devil should get the advantage of you, and besmear you with the filth of Sin, you have yet, besides all that you have heard already, *an Advocate with the Father, Jesus Christ the righteous*; who is, as to his Person, interest with God, his Wisdom and Worth, able to bring you off to the comforting of your Souls.

Let me therefore for a Conclusion, as to this, give you an Exhortation to believe, to hope and expect, that tho' you have sinned (for now I speak to the fain Saint) that Jesus Christ will make a good end with thee; trust, I say, in him, and he shall bring it to pass. I know I put thee upon a hard and difficult task, for believing and expecting *good*, when my guilty Conscience doth nothing but clog, burden, and terrifie me with the Justice of God, the greatness of my Sins, and the burning Torments is hard and sweating work: But it must be, the Text calls for it, thy case calls for it, and thou must do it, if thou wouldst glorifie Christ; and this is the way to hasten the issue of thy cause in hand, for believing daunts the Devil, pleaseth Christ, and will help thee beforehand to sing that Song of the Church, saying, O Lord,

Yes;

Lord, thou hast pleaded the Causes of my Soul, thou hast redeemed my life, Lam. 3. 55, 56, 57, 58, 59. Yea, believe, and hear thy pleading Lord say to thee. Thus saith the Lord, the Lord and thy God, that pleadeth the Cause of his People, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again, Isa. 51. 20, 21, 22. I am not here discoursing of the sweetness of Christ's Nature, but of the excellency of his Offices, and of his Office of Advocateship in particular, which as a Lawyer for his Client, he is to execute in the presence of God for us. Love may be where there is no Office, and so where no Power is to do us good: but now, when Love and Office shall meet, they will surely both combine in Christ to do the fallen Christian good. But of his Love we have treated elsewhere, we will here discourse of the Office of this Loving One: And for thy further Information let me tell thee, That God thy Father counteth that thou wilt be, when compar'd with his Law, but a *poor one* all thy days; yea, the Apostle tells thee so, in that he saith, there is an *Advocate provided for thee*. When a Father provides Crutches for his Child, he doth as good as say, I count that my Child will be yet infirm; and when God shall provide an Advocate, he doth as good as say, My People are subject to Infirmities: Do not therefore think of thy self above what by plain Texts and fair Inferences drawn from Christ's Offices thou art bound to think: What doth it bespeak concerning thee, That *Christ is always a Priest in Heaven, and there ever*
lives

lives to make intercession for thee, Heb. 7. 24. but this, that thou art at the best in thy self, yea, and in thy best exercising of all thy Graces too, but a poor, pitiful, sorry, sinful Man; a Man that would (when yet most holy) be certainly cast away, did not thy High-priest take away for thee the Iniquity of thy holy things. The Age we live in is a wanton Age, the Godly are not so humble and low and base in their own Eyes as they should, tho' their daily Experience calls for it, and the Priesthood of Jesus Christ too.

But above all, the *Advocateship* of Jesus Christ declares us to be sorry Creatures, for that Office does as it were predict, that some time or other we shall basely fall, and by falling be undone, if the Lord Jesus stand not up to plead. And as it shews this concerning us, so it shews concerning God, that he will not lightly or easily lose his People: He has provided well for us, Blood to wash us in, a Priest to pray for us, that we may be made to *persevere*; and in case we foully fall, an *Advocate* to plead our Cause, and to recover us from under and out of all that danger that by Sin and Satan we at any time may be brought into.

But having thus briefly pass'd thro' that in the Text, that I think the Apostle must necessarily presuppose, I shall now endeavour to enter into the Bowels of it, and see what in a more particular manner shall be found therein. And for my more profitable doing of this work, I shall chuse to observe this method in my Discourse:

First, I shall shew you more particularly of this Advocate's Office, or what and wherein Christ's Office as Advocate doth lie.

Se-

Secondly, After that, I shall also shew you how *Jesus Christ* doth manage this Office of an Advocate.

Thirdly, I shall also then shew you who they are that have *Jesus Christ* for their Advocate.

Fourthly, I shall also shew you what excellent Privileges they have, who have *Jesus Christ* for their Advocate.

Fifthly, And to silence Cavillers, I shall also shew the necessity of this Office of *Jesus Christ*.

Sixthly, I shall come to answer some Objections; and lastly, to the Use and Application.

To begin with the First of these, namely, to shew you more particularly of *Christ's Office* as an Advocate, and wherein it lieth; the which I shall do these three ways.

1. Touch again upon the Nature of this Office; and then,

2. Treat of the Order and Place that it hath among the rest of his Offices. And,

3. Treat of the Occasion of the Execution of this Office.

First, To touch upon the Nature of this Office. It is that which impowereth a *Man* to plead for a *Man*, or *one* man to plead for *another*, not in common Discourses, and upon common Occasions, as any man may do, but at a Bar, or before a Court of Judicature, where a man is accus'd or impeach'd by his Enemy: I say, this *Advocate's Office* is such, both here and in the Kingdom of Heaven. An Advocate is as one of our Attorneys, at least in the general, who pleads according to Law and Justice for one or other that

is in trouble by reason of some Miscarriage, or of the naughty Temper of some that are about him, who trouble, and vex, and labour to bring him into danger of the Law. This is the nature of this Office, as I said, on Earth; and this is the Office that Christ executeth in Heaven. Wherefore he saith, *If any man sin, we have an Advocate*, one to stand up for him, and to plead for his deliverance before the Bar of God, *Joel 3. 2. Isa. 66. 16. Ezek. 38. 22. Jer. 2.*

For tho in some Places of Scripture, Christ is said to plead for *his*, with *Men*, and that by terrible Arguments, as by Fire, and Sword, and Famine, and Pestilence; yet this is intended by this Text, for the Apostle *here* saith, he is an *Advocate* with the *Father*, or before the *Father*, to plead for those, that there, or that to the *Fathers* Face shall be accused for their Transgressions. *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* So then this is the imploy of Jesus Christ, as he is for us an Advocate. He has undertaken to stand up for his People at God's Bar, and before that great Court, there to plead by the Law and Justice of Heaven, for their Deliverance; when, for their Faults, they are accused, indicted, or impleaded by their Adversary.

2. And now to treat of the Order or Place that this Office of Christ hath, among the rest of his Offices, which he doth execute for us, while we are here in a State of Imperfection: And I think it is an Office that is to come behind, as a Reserve, or for an Help at last, when all other

Means

Means ſhall ſeem to fail. Men do not uſe to go to Law, upon every Occaſion; or, if they do, the Wiſdom of the Judge, the Jury, and the Court, will not admit that every Brangle and fooliſh Quarrel ſhall come before them; but an *Advocate* doth then come into Place, and then to the Exerciſe of his Office, when a Cauſe is counted worthy to be taken notice of by the Judge, and by the Court. Wherefore he, I ſay, comes in the laſt Place, as a reſerve, or help at laſt to plead; and by pleading to ſet that right by Law, which would otherwiſe have cauſed an increaſe to more doubts and to further Dangers.

Chriſt as Priest, doth always works of Service for us; becauſe in our moſt ſpiritual things there may faults and Spots be found, and theſe he taketh away of Courſe by the Exerciſe of that Office. For he always wears that Plate of Gold upon his Fore-head before the Father, whereon is written, *Holineſs to the Lord*. But now, beſides theſe common Infirmities, there are Faults that are highly *groſs* and *foul*, that oft are found in the Skirts of the Children of God. Now theſe are they that Satan taketh hold on, theſe are they that Satan draweth up a Charge againſt us for. And to ſave us from theſe, it is, that the Lord Jeſus is made an Advocate. When *Joſhua* was cloathed with filthy Garments, then Satan ſtood at his right Hand to reſiſt him, then the *Angel of the Covenant*, the Lord Jeſus pleaded for his help, *Zec. 3*. By all which it appears, that this Office comes behind, is provided as a Reſerve, that we may have help at a pinch, and then be liſted out, when

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This is yet further hinted at by the several Postures that Christ is said to be in, as he exerciseth his Priestly and Advocate's Office. As a *Priest* he *sits*, as an *Advocate* he *stands*, Isa. 3. 13. The Lord *stands up when he pleads*. His sitting is more constant and of Course; *Sit thou*, &c. but his standing is occasional, when *Joshua* is indicted; or when Hell and Earth is broken loose against his Servant *Stephen*. For as *Joshua* was accused by the Devil, and as then the Angel of the Lord stood by, so when *Stephen* was accused by men on Earth and that Charge seconded by the fallen Angels before the Face of God, 'tis said the Lord Jesus stood on the Right Hand of God, *Act.* 7. 55. to wit, to plead, for so I take it, because standing is his Posture as an *Advocate*, Heb. 10. not as a Priest, for as a Priest he must sit down, but he standeth as an *Advocate*, as has been shew'd afore. Wherefore,

Secondly, The Occasion of his exercising of his Office of *Advocate*, is, as hath been hinted already, when a Child of God shall be found guilty before God of some heinous Sin, of some grievous thing in his Life and Conversation. For as for those Infirmities that attend the best in their most spiritual Sacrifices, if a Child of God were guilty of ten thousand of 'em, they are of course urg'd, thro' the much Incense that is always mix'd with those Sacrifices, in the golden Censer that is in the Hand of Christ; and so he is kept clean, and counted upright, notwithstanding those infirmities: And therefore you shall find, that not-

notwithstanding those common Faults the Children of God are counted good and upright in Conversation, and not charg'd as Offenders. David saith the Text, *did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him, all the days of his life, save one in the matter of Uriah the Hittite, 1 Kin. 15.* But was David in a strict sense without fault in all things else? No verily: But that was fault in a higher degree than the rest, and therefore there God sets a blot; ay, and doubtless, for that he was accus'd by Satan before the Throne of God, for here is Adultery, and Murder, and Hypocrisie in David's doings; here is *notorious matter, a great Sin*, and so a great Ground for Satan to draw up an Indictment against the King, and a thundring one to be sure shall be prefer'd against him. This is the time then for Christ to stand up to plead; for now there is room for such a Question, Can David's Sin stand with Grace? or is it possible that a man that has done as he has, should yet be found a Saint, and so in a saved state? Or can God repute him so, and yet be holy and just? Or can the Merits of the Lord Jesus reach, according to the Law of Heaven, a man in this condition? Here is a case dubious, here's a man whose Salvation, by his former Offences, is made doubtful; now we must try by Law and Judgment, wherefore now let Christ stand up to plead. I say, now was David's Case dubious, *Psal. 51.* he was afraid that God would cast him away, and the Devil hoped he would, and to that end charg'd him before God's Face,

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perhaps he might get Sentence of Damnation to pass upon his Soul : But this was *David's* mercy, he had an Advocate to plead his Cause, by whose Wisdom and Skill in matters of Law and Judgment he was brought off those heavy Charges, from those gross Sins, and deliver'd from that eternal Condemnation that by the Law of Sin and Death was due thereto.

This is then the occasion that Christ taketh to plead, as Advocate, for the Salvation of his People, to wit, the Cause ; he pleadeth the Cause of his People. Not every Cause, but *such and such a Cause* ; the Cause that is very *bad*, and by the which they are involv'd not only in Guilt and Shame, but also in danger of Death and Hell. I say the Cause is bad, if the Text be true, if Sin can make it bad, yea, if Sin it self be bad. *If any man sin, we have an Advocate.* An Advocate to plead for him ; for him as consider'd guilty, and so consequently as consider'd in a bad condition. 'Tis true, we must distinguish between the *Person* and the *Sin* ; and Christ pleads for the *Person*, not the *Sin* ; but yet he cannot be concern'd with the *Person*, but he must be with the *Sin*, for tho' the *Person* and the *Sin* may be distinguish'd, yet they cannot be separated. He must plead then not for a *Person* only, but for a *guilty Person*, for a *Person* under the worst of circumstances : *If any man sin, we have an Advocate* for him, as so consider'd.

When a man's Cause is *good*, it will sufficiently plead for it self, yea, and for its Master too ; specially when it is made appear so to be before a just

a just and righteous Judge. Here therefore needs no *Advocate*, the Judge himself will pronounce him *righteous*. This is evidently seen in *Job*, *Thou movest me against him* (this said God to Satan) *to destroy him without a cause*, *Job* 2. 3. Thus far *Job's Cause* was *good*, wherefore he did not need an *Advocate*, his Cause pleaded for it self and for its Owner also ; but if it was to plead *good Causes* for which Christ is appointed *Advocate*, then the Apostle should have written thus : *If any man be righteous, we have an Advocate with the Father*. Indeed I never heard but one in all my life preach from this Text, and he, when he came to handle the Cause for which he was to plead, pretended it must be *good*, and therefore said to the People, *See that your Cause be good*, else Christ will not undertake it. But when I heard it, Lord, thought I, if this be true, what shall I do, and what will become of all this People, yea, and of this Preacher too ? Besides, I saw that by the Text the Apostle supposeth another Cause, a Cause bad, exceeding bad, if Sin can make it so. (And this was one cause why I undertook this Work.)

When we speak of a *Cause*, we speak not of a *Person* simply as so consider'd ; for, as I said before, *Person* and *Cause* must be distinguish'd ; nor can the *Person* make the *Cause* good, but as he regulates his Action by the Word of God. If then a good, a righteous man doth what the Law condemns, that thing is bad ; and if he be indicted for so doing, he is indicted for a bad Cause, and he that will be his *Advocate* must be concern'd in and about a bad matter, and how he'll bring

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his Client off, therein doth lie the Mystery.

I know that a *bad Man* may have a *good Cause* depending before the Judge, and so also *good Men* have, *Job* 31. but then they are bold in their own Cause, and fear not to make mention of it, and in Christ to plead their Innocency before the *God of Heaven*, as well as before Men, *Psal.* 71. 3, 4, 5. *Cor.* 1. 23. *Gal.* 1. 20. *Phil.* 1. 8. But we have in the Text a Cause that all men are afraid of, a Cause that the Apostle concludes so bad, that none but Jesus Christ himself can save a Christian from it. It is not only *sinful*, but *Sin it self*. If any man sin, we have an Advocate with the Father.

Wherefore there is in this place handled by the Apostle one of the greatest Mysteries under Heaven, to wit, That an innocent and holy Jesus should take in hand to plead for one before a just and righteous God, that has defiled himself with Sin; yea, that he should take in hand to plead for such a one against the fallen Angels, and that he should also by his Plea effectually rescue, and bring them off from the Crimes and Curse whereof they were verily guilty, by the Verdict of the Law and Approbation of the Judge.

This, I say, is a great Mystery, and deserves to be pry'd into by all the godly, both because *much* of the Wisdom of Heaven is discover'd in it, and because the best Saint is, or may be concern'd with it. Nor must we by any means let this truth be lost, because it is the truth, the Text has declar'd it so; and to say otherwise is to *belye* the Word of God, to *thwart* the Apostle, to *sooth* up Hypocrites, to rob Christians of their Privilege, and

and to take the Glory from the Head of Jesus Christ, *Luke 18. 11, 12.*

The best Saints are most sensible of their Sins and most apt to make *Mountains* of their *Molehills*. Satan also, as has been already hinted, doth labour greatly to prevail with them to sin, and to provoke their God against them, *Job 2. 9.* by pleading what is true, or by surmising evilly of 'em, to the end they may be accus'd by him. Great is his malice towards them, great is his diligence in seeking their destruction, wherefore greatly doth he desire to sift, to try, and winnow them, if perhaps he may work in their Flesh to answer his design; that is, to break out in sinful Acts, that he may have by Law to accuse them to their God and Father. Wherefore for their sakes this Text abides, that they may see, that when they have sinned they have *an Advocate with the Father, Jesus Christ the righteous.*

And thus have I shew'd you the Nature, the Order, and Occasion of this Office of our blessed Lord Jesus. I come now to shew you how *Jesus Christ doth manage this his Office of an Advocate for us.* And that I may do this to your Edification, I shall chuse this method for the opening of it.

First, Shew you how he manages this Office with his Father.

Secondly, I shall shew you how he manages it before him, against our Adversary.

How he manages this his Office of Advocate with his Father.

First,

First, He doth it by himself, by no other, as
 epury under him, no *Angel*, no *Saint*, no *Work*
 is place here, but Jesus, and Jesus only. This the
 ext implies, *We have an Advocate*, speaking of
 e, but *one*, *one* alone, without an Equal or an
 inferior. We have but *one*, and he is Jesus Christ.

Nor is it for Christ's *honour*, nor for the *honour*
 of the Law, or of the Justice of God, that any
 but Jesus Christ should be an Advocate for a sin-
 ing Saint. Besides, to assert the contrary, what
 doth it but lessen Sin, and make the *Advocateship*
 of Jesus Christ superfluous? It would lessen Sin
 should it be remov'd by a Saint or Angel; it
 would make the Advocateship of Jesus Christ su-
 perfluous, yea, needless, should it be possible that
 Sin could be remov'd from us by either Saint or
 Angel.

Again, If God should admit of more *Advocates*
 than one, and yet make mention of never an one
 but Jesus Christ; or if *John* should allow ano-
 ther, and yet speak nothing but of Jesus only;
 yea, that an *Advocate* under that title should be
 mention'd but once, but once only in all the *Book*
 of God, and yet that divers should be admitted,
 stands neither with the Wisdom or Love of God,
 nor with the Faithfulness of the Apostle. But
 Saints have but *one Advocate*, if they will use him,
 or improve their Faith in that Office for their
 help, so; if not, they must take what follows.

This I thought good to hint at, *because the*
times are corrupt, and because Ignorance and Super-
stition always waits for a countenance with us, and
these things have a natural tendency to darken
 all

First,

all truth, especially this, which bringeth to Jesus Christ so much Glory, and yieldeth to the godly so much Help and Relief.

Secondly, As Jesus Christ alone is Advocate, before God's Bar, and that alone, is that before which he pleads, for *God is Judge himself*, Deut. 32. 36. Heb. 13. 23. Nor can the Cause which now he pleads to plead be remov'd into any other Court, either by Appeals or otherwise.

Could Satan remove us from Heaven to another Court, he would certainly be *too hard* for us, because there we should want our Jesus, our Advocate, to plead our Cause. Indeed sometimes he impleads us before Men, and they are glad of the Occasion, for they and he are often one, but then we have Leave to remove our Cause, and to pray for a Tryal in the highest Court, saying, *Let my Sentence come forth from thy presence, and let thine eyes behold the things that are equal*, Psal. 17. 2. This wicked World doth sentence us for our good deeds, but how then would they sentence us for our bad ones? But we will never appeal from Heaven to Earth for Right; for here we have no Advocate, our Advocate is with the Father, *Jesus Christ the righteous*.

Thirdly, As he pleadeth by himself alone, and *no where else* but in the Court of Heaven with the Father, so as he pleadeth with the Father for us, he observeth this Rule :

1. He granteth and confesseth whatever can rightly be charg'd upon us ; yet so, as that he taketh the whole charge upon himself, acknowledging the Crimes to be his own.

O God, says he, *thou knowest my foolishness, and my Sins, my Guiltiness is not hid from thee*, Ps. 69. 5. And this he must do, or else he can do nothing: he hides the Sin, or lesseneth it, he is faulty: If he leaves it still upon us, we die: He must then take our Iniquity to himself, make it his own, and deliver us; for having thus taken the Sin upon himself, as lawfully he may, and lovingly doth, we are Members of his Body, (so 'tis his Hand, his Foot, 'tis his Ear that hath sinned:) it followeth that we live, if he lives, and who can desire more? This then must be thorowly considered, if ever we will have Comfort in a Day of trouble and Distress for Sin.

And thus far there is, in some kind, a harmony betwixt his being a *Sacrifice*, a *Priest*, and an *Advocate*; as a *Sacrifice* our Sins were laid upon him, *Isa. 53.* as a *Priest* he beareth them, *Exod. 28. 38.* and as an *Advocate* he acknowledgeth 'em to be his own, *Psal. 69. 5.* Now having acknowledged them to be his own, the Quarrel is no more betwixt us and Satan, for the Lord Jesus has espoused our Quarrel, and made it his. All then that in this matter have to do, is, to stand at the bar, by Faith among the Angels, and see how the business goes. O blessed God! what a Lover of mankind art thou, and how gracious is our Lord Jesus, in his thus managing matters for us?

2. The Lord Jesus having thus taken our Sins upon himself, next pleads his own Goodness to stand on our behalf, saying, *Let not them that wait on thee, O Lord God of Hosts, be ashamed for my sake: let not those that seek thee be confounded for*

*my sake, O God of Israel: Because for thysake I have
 born reproach, shame hath covered my face, Psal. 69.
 6, 7. Mark, Let them not be ashamed for my sake,
 let them not be confounded for my sake. Shame and
 Confusion are the Fruits of Guilt, or of a Charge
 for Sin, Jer. 3. 25. and are but an entrance into
 Condemnation, Dan. 12. 2. Job. 5. 29. But be-
 hold how Christ pleads, saying, Let not that be
 for my sake, for the merit of my Blood, for the
 perfection of my Righteousness, for the prevalency
 of my Intercession, Let them not be ashamed
 for my sake, O Lord God of Hosts. And let no man
 object, because this Text is in the Psalms, as if it
 were not spoke by the Prophet of Christ, for both
 John and Paul, yea, and Christ himself, do make
 this Psalm a Prophecy of him: Compare ver. 9
 with Job. 2. 17. and ver. 9. with Rom. 15. 3. and
 ver. 21. with Mat. 27. 48. and Mat. 15. 25.*

But is not this a wonderful thing, That Christ
 should first take our Sins, and account them his
 own, and then plead the value and worth of his
 whole self, for our deliverance? For by these
 words [*for my sake*] he pleaderth his own self, his
 whole self, and all that he is and has: And thus
 he puts us in good estate again, tho' our Cause
 was very bad.

To bring this down to weak Capacities, suppose
 a man should be indebted twenty thousand
 pounds, but has not twenty thousand farthings to
 pay it with; and suppose also that this man be
 arrested for this Debt, and that the Law also by
 which he is sued will not admit of a Penny bate
 this man may yet come well enough off, if he

Advocate or Attorney will make the Debt his own, and will, in the presence of the Judges, out with Bags and pay down every farthing. Why this is the way of our Advocate. Our Sins are call'd Debts, *Mat. 6. 12.* we are sued for them at the Law, *Luke 12. 59.* and the Devil is our Accuser, behold, the Lord Jesus comes out with his worthiness, pleads it at the Bar, making the Debt his own, *Mark 12. 42.* *2 Cor. 3. 5.* and saith, now let them not be ashamed for my sake, O Lord God of Israel. And hence, as he is said to be an Advocate, so he is said to be a Propitiation, or a Reconciler, or one that appeaseth the Justice of God for our Sins, *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our Sins.*

And who can now object against the Deliverance of the Child of God? God cannot, for he pleads Christ's sake, according as he pleaded, hath forgiven us all Trespases, *Col. 2. 13.* *Eph. 4. 32.* The Devil cannot, his mouth is stopt, as is plain in the case of *Joshua, Zech. 3.* The Law cannot, that approveth of what Christ has done, is the way of Christ's pleading.

You must know, that when Christ pleads, he pleads with a just and righteous God, and therefore he must plead Law, and nothing but Law; and this he pleaded in both these Pleas. First, in confessing of the Sin, he justified the Sentence of the Law, in pronouncing of it evil, and then in his laying of himself, his whole self, before God for that Sin, he vindicated the Sanction

and Perfection of the Law. Thus therefore he magnifies the Law, and makes it honourable and yet brings off his Client safe and sound, in the view of all the Angels of God.

Thirdly, The Lord Jesus having thus taken our Sins upon himself, and presented God with all the Worthiness that is in his whole self, for them, in the next place he calleth for Justice, or a just verdict upon the satisfaction he hath made to God and to his Law. Then Proclamation is made in open Court, saying, *Take away the filthy garments from him, from him that hath offended, and cloath him with change of raiment, Zech. 3.*

Thus the Soul is preserv'd that hath sinned, thus the God of Heaven is content that he should be saved; thus Satan is put to confusion, and Jesus applauded and cried up by the Angels of Heaven, and by the Saints on Earth.

Thus have I shew'd you how Christ doth Advocate it with God, and his Father, for us, and have been the more particular in this, because the Glory of Christ and the Comfort of the Dejected is greatly concern'd and wrapt up in it. Look therefore, if thou hast sinned; to Jesus, as an Advocate, pleading with the Father for thee: Look to him else, for he can tell how, and that better, to deliver thee: yea, and will do it in the way of Justice, which is a wonder, and to the shame of Satan, which will be his Glory, and also so to thy compleat deliverance, which will be thy Comfort and Salvation.

But to pass this, and come to the second thing which is, to shew you how the Lord Jesus manage

his Office of an Advocate before his Father, against the Adversary; for he pleadeth with the Father, but pleadeth against the Devil; he pleadeth with the Father Law and Justice, but against the Adversary he letteth out himself.

I say, as he pleadeth against the Adversary, so he enlargeth himself with Arguments, over and besides those which he pleadeth with God his Father.

Nor is it meet or needful that our Advocate, when he pleads against Satan, should so limit himself to matter of Law, as when he pleadeth with his Father. The Saint by sinning oweth Satan nothing, no Law of his is broken thereby, why then should he plead for the saving of his people, justifying Righteousness to him?

Christ, when he died, died not to satisfy Satan, but his Father; not to appease the Devil, but to answer the demands of the Justice of God, nor did he design, when he hang'd on the Tree, to triumph over his Father, but over Satan. He redeemed us therefore from the Curse of the Law, by his Blood, Gal. 3. 13. and from the power of Satan by his Resurrection, Heb. 2. 14. He delivered us from righteous Judgment by Price and Purchase, but from the Rage of Hell by Fight and Conquest.

And as he acted thus diversly in the work of our Redemption, even so he also doth in the execution of his Advocate's Office. When he pleads with God, he pleads so; and when he pleads against Satan he pleads so: And how he pleads with God when he deals with Law and Justice,

I have shew'd you; and now I'll shew you how he pleads before him against the *Accuser of the Brethren*.

First, He pleads against him *the well-pleasedness* that his Father has in his Merits, saying, *This shall please the Lord*; or *this doth or will please the Lord*, better than any thing that can be propounded. *Psal. 69. 31.* Now this Plea being true, as it is being establish'd upon the liking of God Almighty, whatever Satan can say to obtain our everlasting destruction, is without ground, and so unreasonable. *I am well pleased*, saith God, *Mat. 3. 17.* and again, *The Lord is well pleased for [his] Christs righteousness sake*, *Isa. 42. 21.* All that enter Actions against others, pretend that wrong is done either against themselves or against the King. Now Satan will never enter an Action against us in the Court above, for that wrong by us has been done to himself, he must pretend then, that he sues for that wrong has by us been done to our King. But behold, we have an *Advocate with the Father*, and he has made *compensation* for our Offences. *He gave himself for our Offences*; but still Satan maintains his Suit, and our God saith *he is well pleased with us* for this *compensation* sake, yet he will not leave off his clamor. Come then, says the Lord Jesus, *the Contention is not now against my People, but my self, and about the sufficiency of my Amends that I have made for the Transgressions of my People.* But he is near that *justifieth me*, that *approveth and accepteth of my doings*, therefore *shall I not be confounded.* Who is mine Adversary? let him come near me. Behold, the Lord God will be

er, Isa. 50. 7, 8, 9. Who is he that condemneth
me? Lo, they all shall (were there ten thousand
times as many more of 'em) wax old as a garment,
the Moth shall eat them up. Wherefore if the Fa-
ther saith *Amen* to all this, as I have shew'd alrea-
dy that he hath and doth, the which also further
appeareth, because the Lord God has call'd him
the Saviour, the Deliverer, and the *Amen*; what
follows, but that a Rebuke should proceed from
the Throne against him? And this indeed our
Advocate calls for from the hand of his Father,
saying, *O Enemy, the Lord rebuke thee*: Yea, he
doubles this Request to the Judge, to intimate his
earnestness for such a conclusion, or to shew that
the Enemy shall surely have it, both from our
Advocate and from him, before whom Satan has
so grievously accused us, *Zech. 3*.

For what can be expected to follow from such
an Issue in Law as this is, but sound and severe
blows from the Judge, upon him that hath thus
troubled his Neighbor, and that hath, in the face
of the Country, cast Contempt upon the highest
Object of Mercy, Justice and Righteousness that ever
the Heathens beheld? And all this is true, with
reference to the Case in hand; wherefore *The
Lord rebuke thee*, is that which, in conclusion,
Satan must have for the reward of his works of
malice against the Children, and for his contem-
ning of the works of the Son of God.

Now our Advocate having thus establish'd by
the Law of Heaven his Plea with God for us,
against our Accuser, there is way made for him
to proceed, upon a Foundation that cannot be

shaken : Wherefore he proceeds in his Plea, and further urges against this *Accuser of the Brethren*.

Secondly, *God's Interest in this People*, and prayeth that God would remember that : *The Lord rebuke thee, O Satan ; the Lord that hath chosen Jerusalem rebuke thee* : True, the Church, the Saints are despicable in the World, wherefore Men do think to tread them down. The Saints are also weak in Grace, but have *Corruptions* that are strong, and therefore Satan, the God of this World, doth think to tread them down ; but the Saints have a God, the living, the eternal God, and therefore shall not be troden down, yea, *They shall be holden up, for God is able to make them stand*, Rom. 14. 4.

It was *Haman's* mishap to be engag'd against the Queen, and the Kindred of the Queen, 'twas that made him he could not prosper, that brought him to Contempt and the Gallows ; had he sought to ruin another People, probably he might have brought his design to a desir'd conclusion, but his compassing the Death of the Queen spoil'd all. Satan also, when he fighteth against the Church, must be sure to come to the worst, for God has a concern in that ; therefore 'tis said, *The Gates of Hell shall not prevail against it* ; but this hindreth not but that he is permitted to make almost what Spoils he will of those that belong not to God : O, how many doth he accuse, and soon get out from God, against 'em, a License to destroy 'em ? as he serv'd *Ahab* and many more. But this, I say, is a very great block in his way, when he meddles with the Children, God has an interest in them.

Hath

God hath cast away his People ? God forbid, Rom. 11. 1, 2. The Text intimates, That they, for Sin, had deserv'd it, and that Satan would fain have had it been so ; but God's Interest in them preserv'd them : *God hath not cast away his People which he foreknew.* Wherefore when Satan accuses them before God, Christ, as he pleadeth his own Worth and Merit, pleadeth also against him, that Interest that God has in them.

And this to some may seem but an indifferent plea ; For what Engagement lieth, may they say, upon God to be so much concern'd with them, or they sin against him, and often provoke him most bitterly ? Besides, in their best state they are altogether Vanity, and a very thing of nought. *What's Man (sorry Man) that thou art mindful of him, or that thou shouldst so be ?*

I answer, Tho' there lieth no Engagement upon God for any Worthiness there is in Man, yet there lieth a great deal upon God for the Worthiness that is in himself. God has engag'd himself with his, having chosen them to be a People to himself, and by this means they are so secur'd from all that all can do against them, that the *Apostle* is bold, upon this very account, to challenge all despite to do its worst against them, saying, *Who shall lay any thing to the charge of God's elect ? Rom. 8, 33.* Who ? saith Satan, Why that will I. Ay, saith he, but who can do it and prevail ? *It is God that justifieth, who is he that condemneth ? ver. 34.* By which words the *Apostle* clearly declares, that Charges against the Elect, tho' they be brought against them, must needs prove ineffectual as to their

their Condemnation, 'cause their Lord God will justify *for that Christ has died for them.*

Besides, a little to enlarge; the Elect are bound to God by a *sevenfold Cord*, and a *threefold* one is not quickly broken.

First, Election is eternal as God himself, and so without variableness or shadow of change, and hence 'tis call'd an eternal Purpose, and a *Purpose of God that must stand*, Eph. 3. 11. Rom. 9. 11.

Secondly, Election is absolute, not conditional, and therefore cannot be *overthrown* by the sin of the Man who is wrapt up therein. No Work foreseen to be in us was the cause of God's choosing of us: No Sin in us shall frustrate or make Election void. Who shall lay any thing to the charge of God's Elect? *It is God that justifieth*, Rom. 9. 11. chap. 11. 6, 7.

Thirdly, By the Act of Election the Children are involv'd, wrapt up, and cover'd in Christ (he hath chosen us in him) not in our selves, not in our Virtues, no, not for or because of any thing but of his own will, Eph. 1. 4; 5, 6, 7; 8, 9.

Fourthly, Election includeth in it a permanent Resolution of God to glorify his Mercy on the *Vessels of Mercy*, thus *fore-ordained unto glory*, Rom. 9. 15, 18, 23.

Fifthly, By the Act of electing Love it is concluded, that all things whatsoever shall work together for the good of them whose Call to God is the Fruit of this Purpose, this eternal Purpose of God, Rom. 8. 28, 29, 30.

Sixthly, The Eternal Inheritance is by a Covenant of free and unchangable Grace made over

God for those *thus* chosen ; and to secure them from the Fruits of Sin, and of the Malice of Satan, it seal'd by this our Advocate's Blood, as he is Mediator of this Covenant, who also is become surety to God for them, to wit, to see them forthcoming at the great day, and to set them then safe and sound before his Father's face after the Judgment is over, *Rom. 9. 24. Heb. 9. 15. ch. 7. 22. 13. 20. chap. 9. 17, 18, 19, 20, 21, 22, 23, 24. ch. 10. 28, 29.*

Seventhly, By this Choice, Purpose and Decree the Elect, the concerned therein have allotted 'em to God, and laid up for 'em in Christ a Sufficiency of Grace to bring them thro' all difficulties, Glory ; yea, and they, every one of 'em, after the first Act of Faith, the which also they shall certainly attain, (because wrapt up in the Promise for them) are to receive the earnest and best-fruits thereof into their Souls, *2 Tim. 1. 9. Tit. 1. 4, 5, 13, 14.*

Now put all these things together, and then consider if there be not weight in this Plea of Christ against the Devil ; he pleads God's Choice and Interest in his Saints against him, an Interest that secur'd by the Wisdom of Heaven, by the Grace of Heaven, by the Power, Will, and Mercy of God in Christ ; an Interest in which all the *three persons* in the Godhead have engag'd themselves, by mutual agreement and operation, to make good when Satan has done his *all*. I know there are some that object against this Doctrine, as false ; but such perhaps are ignorant of some things else as well as of this. However they object against

the

the Wisdom of God, whose truth it is, and against Christ our Advocate, whose Argument, as he is such, it is, yea, they labour what in them lieth to wrest that Weapon out of his hand, with which he so cudgelleth the Enemy, when, as Advocate he pleadeth so effectually against him for the rescuing of us from the danger of Judgment, saying, *The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee.*

Secondly, As Christ as Advocate pleads against Satan, the Interest that his Father hath in him chosen, so also he pleads against him by no less Authority, his own Interest in them. Holy Father, saith he, *keep thro' thine own name those whom thou hast given me*, Joh. 17. 11. Keep them while in the World from the Evil, the Soul-damning Evil of it. These words are directed to the Father, but they are level'd against the Accusations of the Enemy, and were spoken here to shew what Christ will do for his, against our Foe, when he is above. How, I say, he will urge before his Father his own Interest in us, against Satan, and against all his Accusations, when he brings 'em to the Bar of God's Tribunal, with design to work our utter ruin; and is there not a great deal in it? And if Christ should say, *Father, my People have an Adversary who will accuse them for their Fault before thee, but I will be their Advocate, and as I have bought them of thee, I will plead my right against him*, Joh. 10. 28. Our English Proverb is, *Interest will not lye*. Interest will make a man do that which otherwise he would not. How many thousands are there for whom Christ doth not so much

is once open his Mouth, but leaves them to the Accusations of Satan, and to *Ahab's* Judgment, nay, a worse, because there is none to plead their Cause? And why doth not he concern himself with them, but because he is not interested in them? *I pray not for the World, but for those thou hast given me, for they are thine, and all mine are thine, and I am glorified in them,* Joh. 17. 9, 10.

Suppose so many Cattle in such a Pound, and one goes by, whose they are not, doth he concern himself? No, he beholds them and goes his way. But suppose that at his return he should find his own Cattle in that Pound, would he now carry it toward them as he did unto the other? No, no; he has Interest here, they are his that are in the Pound; now he is concern'd, now he must know who put 'em there, and for what Cause too they are serv'd as they are; and if he finds 'em rightfully there, he will fetch 'em thence by ransom; but if wrongfully, he will replevy 'em, and stand a Tryal at Law with him that has thus illegally pounded his Cattle.

And thus it is 'twixt Jesus Christ and his, he is interested in them, the Cattle are his *own, his own Sheep*, Joh. 10. 3, 4. but pounded by some other by the *Law*, or by the *Devil*. If pounded by the Law, he delivereth them by Ransom; if pounded by the Devil, he will replevy them, stand a Tryal at Law for 'em, and will be against their Accuser, their Advocate himself. Nor can Satan withstand his Plea, tho' he should against 'em join Argument with the Law, forasmuch as has been prov'd before, he can and will by what he has to pro-

produce and plead of his own, save his from all Trespases, Charges, and Accusations. Besides, all men know that a man's proper Goods are not therefore forfeited, because they commit many, and them too great Transgressions. *And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

Now the strength of this Plea, thus grounded upon Christ's Interest in his People, is great, and hath many weighty Reasons on its side, as,

First, *They are mine*, therefore in reason at my dispose, not at the dispose of an Adversary; for while a thing can properly be call'd mine, no man has therewith to do but my self; nor doth (a Man, nor) Christ lose his Right to what he has by the weakness of that thing which is his proper Right. He therefore as an Advocate, pleadeth Interest, his own Interest in his People, and Right must with the Judge of all the Earth take place. *Shall not the Judge of all the Earth do Right?* Gen. 18. 25.

Secondly, *They cost him dear*, and that which is dear bought is not easily parted with, 1 Cor. 6. 20. they were bought with his Blood, Eph. 1. 7. 1 Pet. 1. 18, 19. they were given him for his Blood, and therefore are dear Children, Eph. 5. 1. for they are his by the highest Price; and this Price he as Advocate pleadeth against the Enemy of our Salvation: yea, I will add, they are his, because he gave his *All* for them, 2 Cor. 8. 9. When a man shall give his *All* for this or that, then that which he so hath purchas'd is become his *all*. Now Christ has given his *all* for us, he made himself *poor* for us,

us, Eph. 1. 23. wherefore we are become his *all*, his *Fulness*, and so the Ghurch is call'd. Nay, further, Christ likes well enough of his Purchase, tho' it hath cost him his *all*; *The Lines*, says he, *are fallen to me in pleasant places, I have a goodly heritage*, Psal. 16. Now put all these things together, and there is a strong Plea in them. *Interest*, such an Interest will not be easily parted with: But this is not all, for,

Thirdly, As they cost him *dear*, so he hath made them *near* to himself, *near* by way of Relation. Now, that which did not only cost dear, but that by way of Relation is made so, that a man will plead heartily for. Said David to Abner, *Thou shalt not see my Face, except thou first bring Michal, Saul's Daughter, when thou comest to see my face*, 2 Sam. 3. 13, 14. Saul's Daughter cost me *dear*; I bought her with the jeopardy of my life; Saul's Daughter is *near* to me, she is my beloved Wife. He pleaded hard for her, because she was *dear* and *near* unto him.

Now, I say, the same is true in Christ, his People cost him dear, and he hath made them near to him; wherefore, to plead Interest in them, is to hold by an Argument that is strong.

1. They are his Spouse, and he hath made 'em so; they are his *Love*, his *Dove*, his *Darling*, and he accounts them so. Now should a Wretch attempt in open Court to take a man's Wife away from him, how would this cause the Man to plead! yea, and what Judge that is just, and knows that the Man has this Interest in the Woman pleaded for, would yield to, or give a Verdict for the Wretch,

Wretch, against the Man whose Wife the Woman
 Thus Christ, in pleading Interest, in pleading
 [thou gavest them me] pleads by a strong Argu-
 ment, an Argument that the Enemy cannot in-
 validate. True, were Christ to plead this before a
Saul, 1 Sam. 25. 44. or before *Sampson's* Wives Fa-
 ther, the *Philistin*, Judg. 14. 20. perhaps such trea-
 cherous Judges would give it against all Right.
 But I have told you, the Court in which Christ
 pleads is the highest and the justest, and that from
 which there can be no Appeal; wherefore Christ's
 Cause, and so the Cause of the Children of God,
 must be try'd before their Father, from whose face
 to be sure just Judgment shall proceed. But, .

2. As they are call'd his Spouse, so they are
 call'd his Flesh, and *Members of his Body*, 1 Cor.
 12. 27. Now, said *Paul* to the Church, *Ye are the*
Body of Christ, and Members in particular, Eph.
 5. 30. This Relation also makes a man plead hard.
 Were a man to plead for a Limb or a Member of
 his own, how would he plead! what Arguments
 would he use! and what sympathy and feeling
 would his Arguments flow from!

I cannot lose a Hand, I cannot lose a Foot, can-
 not lose a Finger; why, Saints are Christ's Mem-
 bers, his Members are of himself: With what
 strength of Argument would a man plead the
necessariness of his Members to him, and the *un-*
naturalness of his Adversary in seeking the destru-
 ction of his Members, and the deformity of his
 Body! yea, a man would shug, and cringe, and
 weep, and entreat, and make demurrs and halts
 and delays to 1000 years (if possible) before He
 would

could lose his Members, or any one of 'em.

But, I say, how would he plead and *Advocate* for his Members, if Judge, Law, Reason and Equity were all on his side; and if by the Adversary there could be nothing urg'd, but that against which the Advocate had long before made Provision for the effectual overthrow thereof? and all this is true, as to the case that lies before us.

Thus we see what strength there lieth in this second Argument that our Advocate bringeth for us against the Enemy. They are his Flesh and Bones, his Members, he cannot spare them; he cannot spare *this*, because; nor *that*, because; nor *another*, because; nor *any*, because they are his Members: As such they are lovely to him, as such they are *useful* to him, as such they are an Ornament to him; yea, tho' in themselves they are feeble, weak, and thro' Infirmary much disabled from doing as they should. Thus *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous.* But,

Fourthly, As Christ, as *Advocate*, pleads for us against Satan, his Father's Interest in us, and his own; so he pleadeth against him that Right and Property that he has in Heaven to give it to whom he will. He has a Right to Heaven as Priest and King; 'tis his also by Inheritance, and since he will be so *good* a Benefactor, as to bestow his House on *some body*, but not for their deserts, but not for their goodness; and since again he has to that end spilt his *Blood* for, and taken a Generation into Covenant-Relation to him, that it might be bestow'd on them, it *shall* be bestow'd on

on them; and he will plead this if there be need, if his People sin, and if their Accuser seeks, by their Sin, their ruin and destruction. *Father, said he, I will that those whom thou hast given me be with me where I am, that they may behold my glory.* Job. 17. 24. Which thou hast given me; Christ's Will is the Will of Heaven, the Will of God. Shall not Christ then prevail?

I will, saith Christ; *I will*, saith Satan; but whose Will shall stand? 'Tis true, Christ in the Text speaks more like an *Arbitrator* than an *Advocate*; more like a Judge than one pleading at a Bar. *I will* have it so, I judge that so it ought to be, and must. But there is also something of Plea in the words both before his Father and against our Enemy; and therefore he speaketh like one that can plead and determine also, yea, like one that has Power so to do: But shall the Will of Heaven stoop to the Will of Hell? Or the Will of Christ to the Will of Satan? Or the Will of Righteousness to the Will of Sin? Shall Satan, who is God's Enemy, and whose Charge where-with he chargeth us for Sin, and which is grounded not upon love to Righteousness, but upon malice against God's Designs of Mercy, against the *Blood* of Christ, and the Salvation of his People; I say, Shall this Enemy and this Charge prevail with God against the well-grounded Plea of Christ, and against the Salvation of God's Elect, and so keep us out of Heaven? No, no, Christ will have it otherwise, he is the great *Donator*, and his Eye is good. True, Satan was turn'd out of Heaven for that he sinned *there*, and we must

be taken into Heaven, tho' we have sinned here; this is the Will of Christ, and as *Advocate* he pleads against the Face and Accusation of our Adversary. Thus, *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* But,

Fifthly, As Christ as *Advocate* pleadeth for us against Satan, his Father's Interest in us and his own, and pleadeth also what Right he has to dispose of the Kingdom of Heaven; so he pleadeth against this Enemy that Malice and Enmity that is in him, and upon which chiefly his Charge against us is grounded, to the confusion of his face. This is evident from the Title that our *Advocate* bestows upon him while he pleads for us against him, *The Lord rebuke thee, O Satan, O Enemy*, saith he; for Satan is an Enemy, and this Name given him signifies so much. And *Lawyers* in their Pleas can make a great matter of such a circumstance as this, saying, *My Lord, we can prove that what is now pleaded against the Prisoner at the Bar is of meer malice and hatred, that has also a long time lain burning and raging in his Enemy's Breast against him.* This, I say, will greatly weaken the Plea and Accusation of an Enemy: But says Jesus Christ, *Father, here is a Plea brought in against my Joshua, that cloaths him with filthy Garments; but it is brought in against him by an Enemy, by an Enemy in the Superlative or highest degree, one that hates Goodness worse than he, and that loveth Wickedness more than the man against whom at this time he has brought such an heinous Charge.* Then leaving with the Father the Value of his Blood for the Accused, he turneth him to the Accuser, and

and pleads against him as an Enemy ; O *Satan* thou that accusest my Spouse, my Love, my Members, art, *Satan*, an Enemy ; but it will be objected, That the things charg'd are true ; grant it, yet what Law takes notice of the Plea of one who doth professedly act as an Enemy, because 'tis not done of love to Truth, and Justice and Righteousness, nor intended for the honour of the King, nor for the good of the Prosecuted, but to gratifie Malice and Rage, and meerly to kill and destroy. There is therefore a deal of force and strength in an *Advocate's* pleading of such a circumstance against an *Accuser*, specially when the Crimes now charg'd are those, and only those, for which the Law in the due execution of it has been satisfied before, wherefore now a *Lawyer* has double and treble ground of matter to plead for his *Client* against his Enemy : And this Advantage against him has Jesus Christ.

Besides, 'tis well known that *Satan*, as to us, is the original cause of those very Crimes for which he accuses us at the Bar of God's Tribunal. Not to say any thing of how he cometh to us, solicites us, tempts us, flatters us, and always (in a manner) lies at us to do those wicked things for which he so hotly pursues us to the Bar of Judgment ; for tho' 'tis not meet for us thus to plead, to wit, laying that fault upon *Satan*, but rather upon our selves, yet our Advocate will do it, and make work of it too before God : *Simon, Simon, Satan has desired to have thee, that he might sift thee as Wheat, but I have prayed for thee, that thy Faith fail not, Luke 22. 31, 32.* He maketh here

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Satan mention of Satan's *Desires*, by way of advantage
 y Me^{an}st him, and doubtless so he did in his *Prayer*
 e object^{ed} with God for *Peter's* preservation. And what he
 at it, yet did here, while on Earth, as a *Saviour* in general,
 ne who hat he doth now in Heaven as a *Priest* and an
 e 'tis not *Advocate* in special.

I will further suppose that which may be sup-
 posed, and that which is suitable to our purpose.
 Suppose therefore that a Father that has a Child
 whom he loveth, but the Child has not half that
 Wit that some of the Family hath, (and I am sure
 that we have less Wit than Angels) and suppose
 also that some bad-minded Neighbour, by tam-
 ering with, tempting of, and by unwearied sol-
 citations should prevail with this Child to steal
 something out of his Father's House or Grounds,
 and give it unto him; and this he doth on pur-
 pose to set the Father against the Child. And sup-
 pose again that it comes to the Father's Know-
 ledge, that the Child, thro' the Allurements of
 such a one has done so and so against his Father,
 will he therefore disinherit this Child? Yea, sup-
 pose again that he that did tempt this Child to
 steal should be the first that should come to accuse
 his Child to its Father, for so doing, would the
 Father take notice of the Accusation of such an
 one? No verily; we that are evil can do better
 than so. How then should we think that the God
 of Heaven should do such a thing, since also we
 have a Brother that is wise, and that will and can
 plead the very malice of our Enemy, that doth to
 us all these things against him, for our advantage?
 I say, this is the sum of this fifth Plea of Christ our
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Advocate, against Satan. O *Satan*, says he, thou art an Enemy to my People, thou pleadest not of love to Righteousness, nor to reform, but to destroy my Beloved and Inheritance; the Charge wherewith thou chargest my People is *thine own*, *Job. 8. 44.* not only as to a matter of charge, but the things that thou accusest them of, are thine; thine in the nature of 'em; also thou hast tempted, allured, flatter'd, and daily labour'd with 'em to do that for which now thou so willingly would have 'em destroy'd; yea, all this hast thou done of envy to my Father, and to godliness; of hatred to me and my People, and *that thou mightest destroy others besides*, 1 Chron. 21.1. And now what can this Accuser say? Can he excuse himself? Can he contradict our Advocate? He cannot; He knows that he is a *Satan*, an Enemy, and as an Adversary has he sown his Tares among the Wheat, that it might be rooted up; but he shall not have his end, his Malice has prevented him, and so has the Care and Grace of our Advocate: The Tares therefore he shall have return'd to him again, but the Wheat for all this shall be gather'd into God's Barn, *Mat. 13. 25, 26, 27, 28.*

Thus therefore our Advocate makes use, in his Plea against *Satan*, of the rage and malice that is the occasion of the Enemies charge, wherewith he accuseth the Children of God; wherefore when thou read'st these words [*O Satan*] say with thy self, Thus Christ our Advocate accuseth our Adversary of Malice and Envy against God and Goodness, while he accuseth us of the Sins which we commit, for which we are sorry, and Christ has

as paid a Price of Redemption : And (thus) if
 any man sin, we have an Advocate with the Father,
 Jesus Christ the righteous. But,

Sixthly, Christ, when he pleads as an Advo-
 cate for his People in the presence of God, against
 Satan, he can plead *those very Weaknesses of his*
People for which Satan would have them damn'd,
for their relief and advantage ; Is not this a brand
plucked out of the Fire ? This is part of the Plea
 of our Advocate against Satan, for his Servant
 Joshua, when he said, *The Lord rebuke thee, O Sa-*
tan, Zech. 3. 2. Now, to be a Brand pluckt out
 of the Fire, is to be a Saint impaired, weakned,
 defiled, and made imperfect by Sin ; for so also
 the Apostle means when he saith, *And others save*
with fear, pulling them out of the Fire, hating even
the Garment spotted by the Flesh, Jude 23. By Fire,
 in both these places we are to understand Sin ;
 for that it burns and consumes as Fire, Rom. 1. 27.
 Wherefore a man is said to burn when his Lusts
 are strong upon him ; and to *burn in Lusts* to
 others, when his wicked Heart runs wickedly
 after them, 1 Cor. 7. 9.

Also when Abraham said, *I am but dust and ashes,*
 Gen. 18. 27. he means, he was but what Sin had
 left ; yea, he had something of the sinut and be-
 wearings of Sin yet upon him : Wherefore 'twas
 Custom with Israel in days of old, when they
 set Days apart for Confession of Sin, and Humi-
 liation for the same, to sprinkle themselves with,
 or to wallow in Dust and Ashes, Esth. 4. 1, 3. Jer.
 17. 26. Job 30. 9. chap. 42. 6. as a token that they
 did confess they were but what Sin had left, and
 that

that they were *defil'd, weakned and polluted* by it.

This then is the next Plea of our goodly Advocate for us, O Satan, *this is a Brand plucked out of the fire*. As who should say, thou objectest against my Servant *Joshua*, that he is black like a Coal, or that the Fire of Sin, at times, is still burning in him. And what then? the reason why he is not totally extinct as Tow, is not thy Pity, but my Father's Mercy to him: I have pluck'd him out of the Fire, yet not so out, but that the smell thereof is yet upon him; and my Father and I, we consider his weakness, and pity him; for since he is as a *Brand pulled out*, can it be expected by my Father or me, that he should appear before us as clear, and do our biddings as well as if he had never been there? *This is a Brand plucked out of the Fire*, and must be consider'd as such, and must be born with as such. Thus, as *Mephibosheth* pleaded for his Excuse, *his lameness*, 2-Sam. 17. 24, 25, 26. so Christ pleads the infirm and indigent condition of his People against Satan, for their Advantage.

Wherefore Christ, by such Pleas as these for his People, doth yet further shew the malice of Satan, (for all this burning comes thro' him) yet, and by it he moveth the Heart of God to pity us, and yet to be gentle, and long-suffering, and merciful to us; for Pity and Compassion are the Fruits of the yearning of God's Bowels towards us, while he considereth us as infirm and weak, and subject to slips and stumbles and falls, because of weakness.

And that Christ our Advocate, by thus pleading, doth

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- both turn things to our advantage, consider,
1. That God is careful that thro' our weakness our Spirits do not fail before him when he chides, *Isa. 57. 16, 17, 18.*
 2. He stays his *rough Wind in the day of his East Wind*, *Isa. 27. 7, 8, 9.* and debates about the measure of Affliction, when for Sin we should be chasten'd, lest we should sink thereunder.
 3. He will not strictly mark what's done amiss because if he should, we cannot stand, *Psal. 130. 3.*
 4. When he threatneth to strike, his bowels are troubled, and his repentings are kindled together, *Hos. 11. 8, 9.*
 5. He will spin out his Patience to the utmost length, because he knows we are such bunglers at doing, *Fer. 9. 24.*
 6. He will accept of the *Will* for the *Deed*, because he knows that Sin will make our best Performances imperfect, *2 Cor. 8. 12.*
 7. He will count our little a very great deal, for that he knows we are so unable to do any thing at all, *Job 1. 21.*
 8. He will excuse the Souls of his People, and lay the fault upon their *Flesh* (which has greatest affinity with Satan) if thro' weakness and infirmity we do not do as we should, *Mat. 26. 41.*
- Now, as I said, all these things happen unto us, both Infirmities and Pity, because, and for that we were once in the Fire, and for that the weakness of Sin abides upon us to this day. But none of this Favour could come to us, nor could we, by any means, cause that our Infirmities should work for us thus advantageously, but that Christ
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our *Advocate* stands our Friend, and pleads for us as he doth.

But again, before I pass this over, I will for the clearing of this, present you with a few more Considerations, which are of another rank, to wit, that Christ our *Advocate*, as such, makes mention of our Weaknesses so against *Satan*, and before his Father, as to turn all to our advantage.

1. We are *therefore* to be sav'd by Grace, because by reason of Sin we are disabled from keeping of the Law, *Deut.* 9. 5. *Isa.* 64. 6.

2. We have given unto us the Spirit of Grace to help, because we can do nothing that's good without it, *Eph.* 2. 5. *Rom.* 8. 26. *Ezek.* 16. 8.

3. God has put Christ's Righteousness upon us to cover our nakedness with, because we have none of our own to do it withal, *Phil.* 3. 7, 8.

4. God alloweth us to ride in the Bosom of Christ to the Grave, and from thence in the Bosom of Angels to Heaven, because our own Legs are not able to carry us thither, *Isa.* 40. 11. chap. 46. 4. *Psal.* 67. 17. *Luke* 16. 22.

5. God has made his Son our Head, our Priest, our *Advocate*, our Saviour, our Captain, that we may be deliver'd from all the Infirmities and all the Fiends that attend us, and that plot to do us hurt, *Eph.* 1. 22. *Col.* 1. 18. *Heb.* 7. 12.

6. God has put the fallen Angels into Chains *2 Pet.* 2. 4. *Rev.* 20. 1, 2. that they might not follow us too fast, and has enlarg'd us, *Psa.* 34. 7. and directed our Feet in the way of his steps, that we may haste us to the strong Tower and City of Refuge for succour and safety, and has given good

Angels a charge to look to us, *Heb. 1. 14.*

7. God has promis'd, That we at our counting days shall be spar'd, as a Man spareth his own son that serves him, *Mal. 3. 17.*

Now, from all these things it appears that we have Indulgence at God's hand, and that our Weaknesses, as our Christ manages the matter for us, are so far off from laying a Block or Bar in the way to the enjoyment of Favour, that they also *work for our good*; yea, and God's foresight of them has so kindled his Bowels and Compassions to us, as to put him upon devising of such things for our relief, which by no means could have been, had not Sin been with us in the World, and had not the best of the Saints been as *a brand plucked out of the burning.*

I have seen Men (and yet they are worse than God) take most care of, and also best provide for those of their Children that have been most infirm and helpless: (and our *Advocate* shall gather his lambs with his Arm, and carry them in his Bosom.) Yea, and I know that there is such an Art in shewing and making mention of Weaknesses, as shall make the Tears stand in a Parent's Eyes, and as shall make him search to the bottom of his curse, to find out what may do his *Weakling* good. Christ also has that excellent Art, as he is an *Advocate* with the Father for us; he can so make mention of us and our Infirmities, while he pleads before God, against the Devil, for us, that he can make the Bowels of the Almighty yearn towards us, and to wrap us up in their Compassions.

You read much of the Pity, Compassion, and

of the yearning of the Bowels of the mighty God towards his People ; all which, I think, is kindly and made burn towards us, by the pleading of our *Advocate*.

I have seen Fathers offended with their Children, but when a Brother has turn'd a skilful *Advocate*, the Anger has been appeas'd, and the means hath been conceal'd. We read but little of this Advocate's Office of Jesus Christ, yet much of the Fruit of it is extended to the Churches : But as the Cause of Smiles, after Offences committed, is made manifest afterward, so at the Day when God will open all things, we shall see how many times our Lord, as an *Advocate*, pleaded for us, and redeem'd us by his so pleading into the enjoyment of Smiles and Embraces, who for Sin, but a while before, were under Frowns and Chastisements.

And thus much for the making out how Christ doth manage his Office of being an Advocate for us with the Father. *If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous.* And I shall come now to the Third Head, to wit, *To shew you more particularly who they are that have Jesus Christ for their Advocate.*

In my handling of this Head, I shall shew,

1. That this Office of an *Advocate* differeth from that of a Priest, and how.
2. I shall shew you how far Christ extendeth this his Office of *Advocateship* ; I mean in matters concerning the People of God ; and then,
3. I shall come more directly to shew who they are that have Christ for their Advocate.

For the first of these, That this Office of Christ

as an *Advocate*, differeth from that of a *Priest*: That he is a *Priest*, a *Priest* for ever, I heartily acknowledge; but that his *Priesthood* and *Advocate-ship* should be one and the same, I can't believe.

1. *Because they differ in Name.* We may as well say a *Father* (as such) is a *Son*, or, that *Father* and *Son* is the *self-same* Relation, as say a *Priest* and an *Advocate*, as to Office, are but one and the same thing. They differ in Name as much as *Priest* and *Sacrifice* do. A *Priest* is one, and a *Sacrifice* is another; and tho' Christ is *Priest* and *Sacrifice* too, yet as a *Priest* he is not a *Sacrifice*, nor as a *Sacrifice* a *Priest*.

2. As they differ in *Name*, so they differ in the *Nature* of Office; a *Priest* is to slay a *Sacrifice*; an *Advocate* is to plead a *Cause*: A *Priest* is to offer his *Sacrifice*, to the end that by the merit thereof he may appease; an *Advocate* is to plead, to plead according to Law: A *Priest* is to make intercession by vertue of his *Sacrifice*, an *Advocate* is to plead Law, because Amends is made.

3. As they differ in *Name* and *Nature*, so they also differ as to their *Extent*. The *Priesthood* of Christ extendeth it self to the whole of God's Elect, whether call'd, or in their Sins; but Christ (as *Advocate*) pleadeth only for the Children.

4. As they differ in *Name*, in *Nature*, and *Extent*, so they differ as to the Persons with whom they have to do. We read not any where that Christ, as *Priest*, has to do with the Devil, as an Antagonist, but as an *Advocate* he hath.

5. As they differ in these, so they differ as to the matters about which they are employ'd. Christ

as Priest concerns himself with every wry thought, and also with the least Imperfection or Infirmity that attends our most holy things; but Christ as Advocate doth not so, as I have already shew'd.

6. So that Christ as Priest goes before, and Christ as an Advocate comes after; Christ as Priest continually interceeds; Christ as Advocate, in case of great transgressions, pleads: Christ as Priest has need to act always; but Christ as Advocate sometimes only. Christ, as Priest, acts in times of Peace; but Christ, as Advocate, in times of Broils, Turmoils and sharp Contentions; wherefore Christ, as Advocate, is, as I may call him, a Reserve; and his time is then to arise, to stand up and plead, when his are cloath'd with some filthy Sin that of late they have fallen into, as David, Joshua, or Peter. When some such thing is committed by them, as ministreth to the Enemy a shew of ground to question the truth of their Grace; or when 'tis a Question, and to be debated, whether it can stand with the Laws of Heaven, with the Merits of Christ, and the Honour of God, that such a one should be sav'd; now let an Advocate come forth, now let him have time to plead, for this is a fit occasion for the Saints Advocate to stand up to plead for the Salvation of his People. But,

Secondly, I come next to shew you how far this Office of an Advocate is extended. I hinted at this before, so now shall be the more brief.

1. By this Office he offereth no Sacrifice, he only as to matter of Justice pleads the Sacrifice offer'd.

2. By this Office he obtains the Conversion of one; he only thereby secureth the Converted from the Damnation which their Adversary, for sins after Light and Profession endeavoureth to bring them to.

3. By this Office he prevents not temporal Punishment, but by it he chiefly preserveth the Soul from Hell.

4. By this Office he brings in no justifying Righteousness for us; he only thereby prevails to have the dispose of that brought in by himself as Priest, for the justifying of those by a new and fresh Act, who had made their Justification doubtful, by new Falls into Sin. And this is plain in the History of our *Jeshua*, *Zech. 3.* so often mention'd before.

5. As Priest he hath obtain'd eternal Redemption for us, and as Advocate he by Law maintains our right thereto, against the Devil and his Angels.

I come now to shew you *who they are that have Jesus Christ for their Advocate.* And this I shall do first more generally, and then shall be more particular and distinct about it.

First, more generally. They are all the truly Gracious, those that are the Children by Adoption; and this the Text affirmeth, *I write unto you, little Children, that you sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* They are then the Children by Adoption that are the Persons concern'd in the Advocateship of Jesus Christ. The Priesthood of Christ extendeth it self to the whole body of the Elect, but the Advocateship of Christ doth not so;

this is further c'ear'd by this Apostle, and that in this very Text, if you consider what immediately follows: *We have an Advocate*, says he, and he is also the *Propitiation for our sins*. He is our Advocate, and also our Priest. As an Advocate, ours only; but as a *Propitiation*, not ours only, but also for the Sins of the whole World; to be sure for the Elect throughout the World, and they that will extend it further, let 'em.

And I say again, had he not intended that there should have been a streighter limit put to the *Advocateship* of Christ, than he would have us put to his *Priestly Office*, what needed he, when he speaketh of the *Propitiation* which relates to Christ as *Priest*, have added, *And not for ours only*? As an Advocate then he engageth for us that are Children; and as a Priest too he hath appeas'd God's Wrath for our Sins: But, as an *Advocate*, his Offices are confin'd to the Children only, but as *Priest* he is not so. He is the *Propitiation* for our Sins, and not for ours only. The sense therefore of the Apostle should, I think, be this; That Christ, as a *Priest*, hath offer'd a Propitiatory Sacrifice for all; but, as an *Advocate*, he pleadeth only for the Children. Children, we have an *Advocate* to ourselves, and he is also our *Priest*; but as he is a *Priest*, he is not ours only, but maketh, as such, amends for all that shall be sav'd. The Elect therefore have the Lord Jesus for their *Advocate* then, and only then, when they are by calling put among the Children, because as *Advocate* he is peculiarly the Childrens: *My little Children, we have an Advocate.*

Object. But he also saith, *If any man sin, we have an Advocate.* Any man that sinneth seems by the Text, notwithstanding what you say, to have an Advocate with the Father.

Ans. By any man must not be meant any of the World, nor any of the Elect, but any man in Faith and Grace; for he still limits this general term [any man] with this restriction [we]: *Children, if any man sin, we have an Advocate.* We, any Man of us. And this is yet further made appear, since he saith, that it is to them he writes, not only here, but further in this Chapter; *I write unto you, little Children: I write unto you, Fathers: I write unto you, young Men,* ver. 12, 13, 14. These are the Persons intended in the Text, for under these three Heads are comprehended all Men; for they are either Children, and so Men in nature; or young Men, and so Men in strength; or else they are Fathers, and so aged, and of experience. Add to this, by [any Man] that the Apostle intendeth not to enlarge himself beyond the Persons that are in Grace, but to supply what was wanting by that term [little Children]; for since the strongest Saint may have need of an Advocate, as well as the most feeble of the Flock, why should the Apostle leave it to be so understood, as if the Children, and the Children only, had an Interest in that Office? Wherefore after he had said, *My little Children, I write unto you, that you sin not,* he then adds with enlargement, *If any man sin, we have an Advocate with the Father.* Yet the little Children may well be mention'd first, since they most want the knowledge of it, are most feeble,

and so by Sin may be forc'd most frequently to
act Faith on Christ, as Advocate; besides, they
are most ready thro' temptation to question whe-
ther they have so good a Right to Christ in all
his Offices, as has better and more well-grown
Saints; and therefore they, in this the Apostle's
Salutation, are first set down in the Catalogue of
Names, *My little Children, I write unto ye, that ye
sin not: if any man sin, we have an Advocate with the
Father, Jesus Christ the righteous.* So then the Chil-
dren of God are they who have the Lord Jesus an
Advocate for 'em with the Father. The least and
biggest, the oldest and youngest, the feeblest and
strongest, all the Children have an Advocate with
the Father, *Jesus Christ the righteous.*

First, Since then the Children have Christ for
their Advocate, Art thou a Child? Art thou be-
gotten of God by his Word? *Jam. 1. 18.* Hast
thou in thee the Spirit of Adoption? *Gal. 4. 6.*
Canst thou in Faith say, *Father, Father,* to God?
Then is Christ thy Advocate; thine Advocate,
now to appear in the presence of God before thee,
Heb. 9. 24. to appear there, and to plead there, in
the face of the Court of Heaven for thee; to
plead there against thine Adversary, whose Accu-
sations are dreadful, whose Subtilty is great, whose
Malice is inconceivable, and whose Rage intole-
rable; to plead there before a just God, a righte-
ous God, a Sin-revenging God, before whose Face
thou wouldst die, if thou wast to shew thy self
and at his Bar to plead thine own Cause. But,

Secondly, There is a difference in Children
some are bigger than some; there are Children

nd little Children : *My little Children, I write unto you. Little Children* ; some of the little Children can neither say Father, nor so much as know that they themselves are Children.

This is true in Nature, and so it is in Grace : Wherefore, notwithstanding what was said under the first Head, it doth not follow, that if I be a Child I must certainly know it, and also be able to call God *Father*. Let the first then serve to poise and balance the confident ones, and let this be for the relief of those more feeble ; for they that are Children, whether they know it or no, have Jesus Christ for their Advocate ; for Christ is assign'd to be our Advocate by the *Judge*, by the *King*, by our God and *Father*, altho' we have not known it. True, at present there can come from hence to them that are thus concern'd in the Advocateship of Christ but little Comfort, but yet it yields 'em great Security ; they have an Advocate with the *Father*, *Jesus Christ the righteous*. God knows this, the Devil feels this, and the Children shall have the comfort of it afterwards. I say, the time is coming when they shall know, that even then, when they knew it not, they had an Advocate with the *Father* ; an Advocate who was neither loth, nor afraid nor ashamed to plead for their defence, against the proudest Foe.

And will not this, when they know it, yield 'em comfort ? Doubtless it will, yea, more, and of a better kind than that which flows from the knowledge that one is born to Crowns and Kingdoms.

Again, As he is an Advocate for the *Children*, so he is also, as afore was hinted, for the strong

and

and *experienc'd*, for no strength in this World cureth from the Rage of *Hell*, nor can any Experience while we are here fortifie us against his assaults. There is also an incidency in the best to fall, and the *bigger* man, the *bigger* the fall, for the more hurt, the *greater* damage. Wherefore 'tis of as absolute necessity that an Advocate be provided for the strong as for the weak. *Any man*; he that is most holy, most reform'd, most refin'd, and most purified, may as soon be in the Dirt as the weakest Christian; and, so far as I can see, Satan's design is against *them* most; I am sure the greatest Sins have been committed by the biggest Saints. This *way-faring* man came to David's House, and when he stood up against Israel, he provoked David to number the People, 2 Sam. 12. 4, 7. 1 Chr. 21. 1. wherefore they have as much need of an Advocate as the youngest and feeblest of the Flock. What a mind had he to try a fall with *Peter*? and how quickly did he break the Neck of *Judas*? The like, without doubt, he had done to *Peter*, had not Jesus, by stepping in, prevented. As long as Sin is in our flesh, there is danger. Indeed he saith of the young men, that *they are strong*, and that *they have overcome the wicked one*; but he doth not say they have *kill'd* him: As long as the Devil is alive there is danger, and tho' a strong Christian may be too hard for, and may overcome him in one thing, he may be too hard for, yea, and may overcome him *two* for *one* afterwards. Thus he serv'd David, and thus he serv'd *Peter*, and thus he in our day, has serv'd many more. The *strongest* are weak, the *wisest* are Fools, when suffer'd to be

sifted

World lifted as Wheat in Satan's Sieve ; yea, and have
any Ex often been so prov'd, to the wounding of their
ainst his great Hearts, and the dishonour of Religion.

To conclude this: God, of his mercy, hath
sufficiently declar'd the truth of what I say, by
preparing for the best, the strongest and most san-
ctified, as well as for the least, weakest, and most
feeble Saint, an *Advocate*. *My little Children, I*
write unto you that you sin not ; and if any man sin,
we have an Advocate with the Father, Jesus Christ
the righteous.

Obj. But some may object, That what has been
said as to discovering for whom Christ is an *Advocate*,
has been too general, and therefore would have me
come more to particulars, else they can get no comfort.

Ans. Well, enquiring Soul, so I will, and there-
fore hearken to what I say.

First, Wouldst thou know whether Christ is
thine *Advocate* or no ? I ask, Hast thou entertain'd
him so to be ? When men have Suits of Law de-
pending in any of the King's Courts above, they
entertain their *Attorney* or *Advocate* to plead their
Cause, and so he pleads for them.

I say, hast thou entertain'd Jesus Christ for thy
Lawyer, to plead thy Cause ? *Plead my Cause, O*
God, said David, Psal. 35. 1. and again, Lord, plead
thou my cause, Ps. 43. 1. This therefore is the first
thing that I would propound to thee ; Hast thou
with *David* entertain'd him for thy Lawyer, or
with good *Hezekiah* cried out, *O Lord, I am op-*
pressed, undertake for me, Isa. 38. 14. what sayst
thou, Soul ? Hast thou been with him, and pray'd
him to plead thy Cause, and cried unto him to un-
dertake

undertake for thee? This I call *entertaining* him to be thy Advocate. And I chuse to follow the Similitude, both because the Scripture seems to smile upon such a way of discourse, and because the Question doth naturally lead me to it. Wherefore I ask again, Hast thou been with him? Hast thou entertain'd him, or desir'd him to *plead thy Cause*?

Quest. *Thou wilt say unto me, How should I know that I have done so?*

Ans. I answer, Art thou sensible that thou hast an Action commenc'd against thee in that high Court of Justice that is above? I say, Art thou sensible of this? for the *Defendants* (and all God's People are *Defendants*) do not use to entertain their Lawyers, but from knowledge that an Action either is or may be commenc'd against 'em before the God of Heaven. If thou sayst yea, then I ask who told thee that thou standst accus'd for Transgression before the Judgment-seat of God? I say, who told thee so? Hath the Holy Ghost, hath the World, or hath thy Conscience? for nothing else, as I know of, can bring such tidings to thy Soul.

Again; Hast thou found a failure in all others that might have been *entertain'd* to plead thy Cause? Some make their *Sighs*, their *Tears*, their *Prayers*, and their Reformation their *Advocate*. Hast thou try'd these, and found 'em wanting?

Hast thou seen thy state to be desperate, if the Lord Jesus doth not undertake to plead thy cause? for Jesus is not entertain'd so long as Men can make shift without him: But when it comes to this point, I perish for ever, notwithstanding the help

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of all, if the Lord Jesus steps not in; then Lord
us, good Lord Jesus, undertake for me.
Hast thou therefore been with Jesus Christ as
ncern'd in thy Soul, as heartily concern'd, a-
out the Action that thou perceivest to be com-
enc'd against thee?

Quest. *You will say, How should I know that?*

Ans. I answer, Hast thou well-consider'd the
ature of the Crime wherewith thou standest
charg'd at the Bar of God? Hast thou also con-
sider'd the justness of the Judge? Again I ask,
Hast thou consider'd what truth, as to matter of
fact there is in the things whereof thou standest
accus'd? Also hast thou consider'd the cunning,
ne malice and diligence of thine Adversary with
ne greatness of the loss thou art like to sustain?
Shouldst thou with *Abab* (in the Book of *Kings*)
Kin. 22. 17, to 23. or with the Hypocrites in
Isaiah 6. 1, to 10. have the Verdict of the Lord
God go out from the Throne against thee? I ask
thee these Questions, because if thou art in the
knowledge of these things to seek, or if thou art
not deeply concern'd about the greatness of the
damage that will certainly overtake thee, and that
for ever, (shouldst thou be indeed accus'd before
God, and have none to plead thy Cause) thou
hast not, nor canst nor, let what will come upon
thee, have been with Jesus Christ to plead thy
Cause; and so, let thy Case be never so despe-
rate, thou standest alone, and hast no Helper, *Job*
30. 13. chap. 9. 13. or if thou hast, they not being
the Advocate of God's appointing, must needs
fall with thee, and with thy burden. Wherefore
help

consider of this seriously, and return thy Answer to God, who can tell if Truth shall be found in thy Answers better by far than any, for his hand that tries *the Reins and the Heart*, and therefore to him I refer thee. But,

Secondly, Wouldst thou know whether Jesus Christ is thine Advocate? Then I ask again, *Hast thou revealed thy Cause unto him?* I say, *Hast thou revealed thy Cause unto him?* for he that goes to Law for his Right, must not only go to a Lawyer, and say, Sir, I am in trouble, and am to have a Tryal at Law with mine Enemy, pray undertake my Cause; but he must also reveal to his Lawyer his Cause: He must go to him, and tell him what is the matter, *how things stand, where the Shoe pinches*, and so.

Thus did the Church of old, and thus doth every true Christian now; for tho' nothing can be hid from him, yet he will have things out of thine own mouth; he will have thee to reveal thy matters unto him, *Mat. 20. 32. O Lord of hosts, said Jeremy, that judgest righteously and tryest the Reins and the Heart, let me see thy Vengeance on them, for unto thee have I revealed my Cause, Jer. 11. 20. And again, But O Lord of hosts, that tryest the righteous, and seeest the Reins and the Heart, let me see thy Vengeance on them, for unto thee have I opened my Cause, Chap. 20. 12. Seeest thou here how Saints of old were wont to do? how they did not only in a general way entreat Christ to plead their Cause, but in a particular way go to him and reveal or open their Cause unto him?*

O 'tis excellent to behold how some Sinners will

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Will do this when they get Christ and themselves
in a Closet alone ; when they upon their Knees
pouring out their Souls before him ; or like
the Woman in the Gospel, telling of him *all the*
truth, Mark 5.

O, saith the Soul, Lord, I am come to thee upon
earnest business, I am arrested by Satan, the Bai-
ff was mine own Conscience, and I am like to be ac-
s'd before the Judgment-seat of God ; my Salva-
on lies at stake ; I am questign'd for my Interest
Heaven ; I am afraid of the Judge ; my Heart
condemns me, 1 Joh. 3. 20. Mine Enemy is subtil,
and wanteth not malice to prosecute me to Death,
and then to Hell. Also, Lord, I am sensible that the
Law is against me, for indeed I have horribly sinn'd,
and thus and thus have I done : Here I lie open to
Law, and there I lie open to Law ; here I have gi-
ven the Adversary advantage, and there he will sure-
ly have a bank against me ; Lord, I am distressed,
undertake for me. And there are some things that
thou must be acquainted with about thine Advoc-
ate, before thou wilt venture to go thus far with
him. As,

1. Thou must know him to be a Friend, and
not an Enemy, to whom thou openest thy Heart,
and until thou comest to know that Christ is a
friend to thee, or to Souls in thy condition, thou
wilt never reveal thy Cause unto him, nor thy
whole Cause unto him : And 'tis from this that so
many that have *Soul-Causes* hourly depending be-
fore the *Throne of God*, and that are in danger eve-
ry day of eternal Damnation, forbear to entertain
Jesus Christ for their *Advocate*, and so wickedly

conceal their matters from him, but *he that hideth his sins shall not prosper*, Prov. 28. 13. Therefore must first be believ'd by thee, before thou wilt reveal thy Cause unto him.

2. A man, when his Estate is call'd into question, I mean his Right and Title thereto, will be very cautious, specially if he also questions his Title to it himself, unto whom he reveals that all fair; he must know him to be one that is not only friendly, but faithful, to whom he reveals such a Secret as this. Why thus it is with Christ and the Soul; if the Soul is not somewhat perswaded of the faithfulness of Christ, to wit, that if he can do him no good, he will do him no harm, he will never reveal his Cause unto him, but will seek *to hide his Counsel from the Lord*.

This therefore is another thing by which thou maist know that thou hast Christ for thine Advocate, if thou hast heartily and in very deed revealed thy Cause unto him.

Now they that do honestly reveal their Cause to their Lawyer will endeavour to possess him, as I hinted before, with the worst; they will with words make it as bad as they may, for (think they) by that means I shall prepare him for the worst that mine Enemy can do. And thus Souls deal with Jesus Christ; see *Psal. 51. & 38.* with several others that might be nam'd, and see if God's People have not done so. *I said, faith David, thou I would confess my Transgressions against myself, and thou forgavest the Iniquity of my Sin.* But,

Thirdly, Hast thou Jesus Christ for thine Advocate? or wouldst thou know if thou hast? that

ask again, *Hast thou committed thy Cause to him?* When a Man entertains his Lawyer to stand for him and plead his Cause, he doth not only reveal, but commit his Cause unto him. I would seek unto him, says *Eliphaz to Job*, and unto him would I commit my Cause, *Job 5. 8.* Now there is a difference twixt revealing my Cause and committing of it to a man; to reveal my Cause, is to open it to him, and to commit it to him, is to trust it in his hand. Many a man will reveal his Cause to him to whom he will yet be afraid to commit it: but now he that entertains a Lawyer to plead his Cause, doth not only reveal, but commit his Cause to him: As, suppose Right to his Estate be all'd in question, why then he not only reveals his Cause to his Lawyer, but puts into his hands his Evidences, Deeds, Leases, Mortgages, Bonds, and what else he hath to shew a Title to his Estate. And thus doth the Christians deal with Christ; they deliver up all unto him, to wit, all their Arguments, Evidences, Promises and Assurances which they have thought they had for Heaven and the Salvation of their Souls, and have desir'd him to rule, to search and try 'em every one, *Pf. 139. 23.* And if there be Iniquity in me, lead me in the way everlasting. This is committing of thy Cause to Christ, and this is the hardest task of all, for the man that doth thus, trusteth Christ with all, and implicth. that he will live and die, stand and fall, lose and win according as Christ will manage his business: Thus did *Paul*, *2 Tim. 1. 12.* And thus *Peter* admonisheth us to do.

Now he that doth this must be convinc'd,

I. Of

1. Of the ability of Jesus Christ to defend his People for a Man will not *commit* so great a Concern to his *All* is to his Friend, no, not to his Friend, if he never so faithful, if he perceives not in him the *Ability* to save him, and to preserve what he has against all the Cavils of an Enemy. And hence it is that the *Ability* of Jesus Christ, as to the saving of his People, is so much insisted on in the Scripture; as, *I have laid help upon one that is mighty* Psal. 89. 19. *I that speak in righteousness, might to save*, Isa. 63. 1. And again, *I will send them a Saviour, and a great one*, Chap. 19. 20.

2. As they must be convinc'd of his *Ability* to help 'em, so they must of his *Courage*; a man that has Parts sufficient may yet fail his Friend for want of *Courage*, wherefore the *courage* and *greatness* of Christ's Spirit, as to the undertaking of the *Cause* of his People, is also amply set out in Scripture: *He shall not fail, nor be discouraged, until he hath set Judgment in the Earth: until he have brought Judgment into Victory*, Isa. 42. 4. *Mat. 12. 20*.

3. They must also be convinc'd of his *willingness* to do this for 'em; for tho' one be able, and of *Courage* sufficient, yet if he is not willing to undertake one's Cause, what is it the better? wherefore he declareth his willingness also, and how ready he is to stand up to plead the Cause of the Poor, and of them that are in want. *The Lord will plead their Cause, and spoil the Soul of those that spoiled them*, Prov. 22. 23.

4. They must also be convinc'd of this, That *Christ is tender, and will not be offended at the dishonesty of his Client*. Some men can reveal the

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use to their Lawyers better than some, and are
 ore serviceable and handy in that affair than o-
 ers; but, saith the Christian, I am dull and
 ry that way, will not Christ be shuff and shy of
 e because of this? Honest heart, he hath a sup-
 y of thy Defects in himself, and knoweth what
 ou wantest, and where the Shoe pinches, tho'
 ou art not able distinctly to open matters to him.
 he Child is prick'd with a Pin, and lies crying in
 e Mother's Lap, but cannot shew to its Mother
 here the Pin is, but there is Pity enough in the
 other to supply this defect of the Child, where-
 re she undresses it, opens it, searches every Clout
 om Head to Foot of the Child, and so finds
 here the Pin is. Thus will thy Lawyer do, he
 ll search and find out thy difficulties, and where
 an seeketh an advantage of thee, accordingly
 ll provide his Remedy.

5. O, but will he not be weary? *The Prophet*
complains of some, that they weary God, Isa. 7. 13.
and mine is a very cross and intricate cause, I have
tried many a good man while I have been tel-
ling my tale unto him, and I am afraid that I
am also weary Jesus Christ.

Ans. Soul, he suffer'd and did bear with the
 manners of *Israel* forty years in the Wilderness,
Isa. 13. 18. and hast thou tried him half so long?
 he good Souls that have gone before thee have
 und him a tried Stone, a sure one to be trusted
 as to this, *Isa. 28. 16.* and the Prophet saith
 ositively, *That he fainteth not, neither is weary,*
 and that *there is no searching of his understanding,*
Isa. 40. 28. Let all these things prevail with
 thee

thee to believe, that if thou hast committed thy Cause unto him, *he will bring it to pass*, to a *pass*, to so good a pass as will glorifie God, honour Christ, save thee, and shame the Devil.

Fourthly. Wouldst thou know whether *Jesus Christ* is thine *Advocate*, whether he has taken hand to plead thy Cause? Then I ask, Dost thou together with what has been mention'd before *wait upon him according to his Counsel, till thine shall come to a legal issue*? Thus must *Clients* do. There is a great many turnings and windings about Suits and Tryals at Law; the Enemy about with his Superfedes, Cavils and Motions, often deferrs a speedy Issue, wherefore the man who is the concern must wait, as the Prophet said, *will look*, said he, *unto the Lord, I will wait for the God of my salvation*. But how long, Prophet, wilt thou wait? *Why*, says he, *until he plead my cause and execute judgment for me*, Mic. 7. 7, 8, 9, 10.

Perhaps when thy Cause is try'd things for the present are upon this Issue; thy Adversary indeed is cast, but whether thou shalt have an absolute Discharge, as *Peter* had, or a conditional one, as *David*, 2 Sam. 12. 10, 11, 14. and as the *Corinthians* had, that's the Question. True, thou shalt be compleatly sav'd at last, but yet whether 'tis not best to leave thee a *Memento* of God's displeasure against thy sin, by awarding, that *his Sword shall ne'er depart from thy House*, or that some sore Sickness or other Distresses shall haunt thee as long as thou livest; or perhaps that thou shalt walk *without the light of God's Countenance* for several Years and a Day. Now, if any of the

thru

ee things happen unto thee, thou must exercise Patience, and wait; thus did *David*, I waited patiently; and again he exercises his Soul in this virtue, saying, *My soul, wait thou only upon him, my Expectation is from him*, Psal. 62. 5. For now we are judged of the Lord, that we may not be condemned with the World: And by this Judgment, (so it sets us free from their damnation) yet we are involv'd in many troubles, and perhaps must wait many a day before we can know, That as the main, the Verdict hath gone on our side. Thus therefore, in order to thy waiting on him without fainting, it is meet that thou shouldest know the methods of him that manages thy Cause; and thee in Heaven; and suffer not Mistrust to break in and bear sway in thy Soul, for he will (length) bring thee forth to the light, and thou shalt behold his righteousness. She also that is thine enemy shall see it, and Shame shall cover her that is contrary unto thee, *Where is thy God?*

But what is it to wait upon him according to his counsel?

Ans. 1. To wait, is to be of good courage, to be in expectation, and to look for deliverance; so' thou hast sinned against thy God. *Wait on the Lord, be of good courage, and he shall strengthen thy heart: Wait, I say, on the Lord*, Psal. 27. 14. 31. 24.

2. To wait upon him is, to keep his way, to walk humbly in his appointments: *Wait on the Lord, and keep his way, and he shall exalt thee to inherit the Land*, Psal. 37. 3.

3. To wait upon him is, to observe and keep these

those Directions which he giveth thee ; to serve, even while he stands up to plead thy Cause for without this, or not doing this, a man may further marr his Cause in the hand of him that to plead it ; wherefore keep thee far from an evil matter, have no Correspondence with thine Enemy, walk humbly for the wickedness that thou hast committed, and loath and abhor thy self in it in Dust and Ashes. To these things doth the Scripture every where direct us.

4. To wait is to *incline, to hearken to those former Directions which thou maist receive from the mouth of thine Advocate*, as to any fresh matter that may forward and expedite a good issue of thine Affair in the Court of Heaven. The want of this, was the reason that the deliverance of Israel did linger so long in former times ; O, saith the Lord, *that my People had hearkned unto me, and Israel had walked in my ways ! I should soon have subdued their Enemies, and turned mine hand against their Adversaries. The haters of the Lord should soon have submitted themselves : but their time should have endured for ever*, Psal. 81. 13, 14, 15.

5. Also, if it tarry long, wait for it ; do not conclude that thy Cause is lost, because at present thou dost not hear from Court. Cry if thou wilt, *O when wilt thou come unto me ?* but never let such a wicked thought pass thro' thy Heart saying, *This Evil is of the Lord, why should I wait upon the Lord any longer ?* 2 Kin. 6. 33.

6. But take heed that thou turn not thy waiting into sleeping ; wait thou must, and wait patiently too, but yet wait with much longing and earnestness.

earnestness of Spirit, to see or hear how matters
 above. You may observe, that when a man
 that dwells far down in the Country, and has
 some business at the Term, in this or another of
 the King's Courts, tho' he will wait his Lawyers
 time and conveniency, yet he will so wait, as still
 to enquire at the Post-house, or at the Carriers,
 if a Neighbour comes down, from Term, at
 his mouth, for Letters or any other Intelligence;
 possibly he may arrive to know how his Cause
 proceeds, and whether his Adversary or he has the
 day. Thus, I say, thou must wait upon thine
 Advocate: His Ordinances are his Posthouse, his
 Ministers are his Carriers, where Tidings from
 Heaven are to be had, and where those that are
 sued in that Court by the Devil may, at one time
 or another, hear from their Lawyer, their Advo-
 cate, how things are like to go. Wherefore, I say,
 wait at the Posts of Wisdom's House; go to Or-
 dinances with expectation to hear from thy Ad-
 vocate there. For he will send in due time; tho' it
 tarry, wait for it, because it will surely come, and
 will not tarry, Hab. 2. 1, 2, 3. And now, Soul, I
 have answer'd thy Request; and let me hear
 what thou sayst unto me.

Soul. Truly, says the Soul, methinks that by
 what you have said, I may have this blessed Jesus
 to be mine Advocate; for I think verily I have
 entertain'd him to be mine Advocate; I have al-
 so reveal'd my Cause unto him, yea, committed
 both it and my self unto him; and, as you say, I
 wait, O I wait! and my Eyes fail with looking
 upward. Fain would I hear how my Soul stand-

eth in the sight of God, and whether my Sins which I have committed (since Light and Grace was given unto me) be by mine Advocate *taken out of the hand of the Devil*, and by mine Advocate remov'd as far from me as the Ends of the Earth are asunder; whether the Verdict has gone on my side: And what a Shout there was among the Angels when they saw it went well with me. But alas! I have waited, and that a long time, and have, as you advise, ran from Ordinance to Minister, and from Minister to Ordinance, or, as you phrase it, from the Post to the Carrier, and from the Carrier to the Posthouse, to see if I could hear ought from Heaven, how matters went about my Soul there. I have also asked those that pass by the way, *if they saw him whom my Soul loveth*, and if they had any thing to communicate to me, but nothing can I get or find but generally, as, that I have an Advocate there, and that he pleadeth the Cause of his People, and that he will thoroughly plead their Cause, but what he has done for me, of that as yet I am ignorant. I doubt, if my Soul shall by him effectually be secur'd, that yet a conditional Verdict will be awarded concerning me, and that much Bitter will be mixed with my Sweet, and that I must drink Gall and *Wormwood* for my folly; for if *David, Asa, Hezekiah*, and such good men were so serv'd for their Sins, *2 Chron. 16. 7, 12.* why should I look for other dealing at the hand of God? But as to this I will endeavour to bear the Indignation of the Lord, *because I have sinned against him, Isai. 39. 3, 8.* and shall count it an infinite Mercy, if this Judgment

comes to me from him, *that I may not be condemn'd with the World*, 1 Cor. 11.32. I know it is dreadful walking in darkness, but if that also shall be the Lord's Lot upon me, I pray God I may have Faith enough to stay upon him till death, and then will the Clouds blow over, and I shall see him in the light of the Living.

Mine Enemy the Devil, as you say, is of an insinuating temper, and tho' he has accused me before the Judgment-seat of God, yet when he comes to me at any time, he glavers and flatters, as if he never did mean me harm; but, I think, 'tis that he might get further advantage against me. But I carry it now at a further distance than formerly; and, O that I was at the remotest distance not only from him, but also from that self of mine that laboureth with him for my undoing!

But altho' I say these things now, and to you, yet I have my solitary hours, and in them I have other strange thoughts; for thus I think, *my cause is bad, I have sinned, and I have been vile*. I am ashamed my self of mine own doings, and have given mine Enemy the best end of the Staff; the Law and Reason, and my Conscience, plead for him against me, and all is true, he puts into his Charge against me, *That I have sinned more times than there be Hairs on my Head*; I know not of any thing that ever I did in my life, but it had *flaw* or *wrinkle*, or *spot*, or some such thing in it; mine eyes have seen vileness in the best of my doings, that then, think you, must God needs see in them? Nor can I do any thing yet, for all I know that I am accused by my Enemy before the Judgment-

seat of God, better than what already is imperfect. *I lie down in my shame, and my confusion covers my face : I have sin'd, what shall I do unto thee, O thou preserver of men ?* Jer. 3. 24, 25. Job 7. 20.

Reply. Well Soul, I have heard what thou hast said, and if all be true which thou hast said, it is good, and gives me ground of Hope, that Jesus Christ is become thine Advocate ; and if that be so, no doubt but thy Tryal will come to a good conclusion. And be not afraid because of the Holiness of God, for thine Advocate has this for his advantage, that he pleads before a Judge that is just, and against an Enemy that is unholy and rejected. Nor let the thoughts of the badness of thy Cause terrifie thee over-much. Cause thou hast indeed to be humble, and thou dost well to cover thy Face with shame ; and 'tis no matter how base and vile thou art in thine own Eyes, provided it comes not by renew'd acts of Rebellion, but thro' a spiritual fight of thy Imperfections ; only let me advise thee here to stop, let not thy shame, nor thy self-abasing apprehension of thy self, drive thee from the firm and permanent ground of Hope, which is the Promise, and the Doctrine of an Advocate with the Father ; no, let not the apprehension of the badness of thy Cause do it for as much as he did never yet take Cause in hand that was good, perfectly good of it self, and his Excellency is, to make a man stand that has a *bad Cause*, yea, he can make a *bad Cause* good, in a way of Justice and Righteousness.

And for thy further encouragement in this matter, I will here bring in the fourth chief he

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Job 7. 20.
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to wit, to shew what excellent Privilege (I mean over and above what has already been spoke of) they have that are made partakers of the benefit of this Office. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

1st Priv. 1. Thy Advocate pleads to a price paid, to a Propitiation made, and this is a great advantage: Yea, he pleads to a Satisfaction made for all wrongs done, or to be done, by his Elect, for by one Offering he hath perfected for ever them that are sanctified, Heb. 10. 10, 14. & 9. 26. By one Offering, that is, by the Offering of himself; by one Offering once offered, once offered in the end of the World. This, I say, thine Advocate pleads. When Satan brings in fresh Accusations for more Transgressions against the Law of God, he forces not Christ to shift his first Plea, I say, he puts him not to his shifts at all; for the Price once paid, has in it sufficient Value (would God impute it to that end) to take away the Sin of the whole World. There is a man that hath Brethren, he is rich, and they are poor, (and this is the Case betwixt Christ and us) and the rich Brother goeth to his Father, and saith, Thou art related to my Brethren with me, and out of thy Store, I pray thee, let them have sufficient, and for thy satisfaction I will put into thy hand the whole of what I have, which perhaps is worth an hundred thousand pounds by the Year; and this other Sum I also give, that they be not disinherited. Now will not this last his poor Brethren to spend upon a good while? But Christ's Worth can never be drawn dry.

Now let the Case again, that some ill-condition'd

tion'd Man ſhould take notice, that theſe poor men live all upon the ſpend, (and Saints do ſo) and ſhould come to the good man's Houſe, and complain to him of the ſpending of his Sons, and that while their elder Brother ſtands by, what do you think the elder Brother would reply, if he was as good-natured as Chriſt? Why he would ſay, *I have yet with my Father in ſtore for my Brethren; wherefore then ſeekeſt thou to ſtop his hand? As he is juſt, he muſt give them for their conveniency; yea, and as for their Extravagancies, I have ſatisfied for them ſo well, that however he afflicts them, he will not diſinherit them.* I hope you will read and hear this, not like them that ſay, *let us do evil that good may come*, but like thoſe whom the love of Chriſt conſtrains to be better: however, this is the Childrens Bread, that which they have need of, and without which they cannot live; and they muſt have it, tho Satan ſhould put *Pine* into it, *therewith to choak the Dogs.*

And for the further clearing of this, I will preſent you with theſe few Conſiderations:

1. Thoſe that are moſt ſanctified, have yet a Body of Sin and Death in them, *Rom. 7. 24.* and ſo alſo it will be while they continue in this World.

2. This Body of Sin ſtrives to break out, and will break out, to the polluting of the Converſation, (if Saints be not the more watchful) *Ch. 6. 12.* yea, it has broke out in moſt ſad manner, and that in the ſtrongeſt Saints, *Gal. 5. 17.*

3. Chriſt offereth no new Sacrifice for the Salvation of theſe his People; for, *being raiſed from the dead, he dies no more*, *Rom. 6. 9.* So then if

Saints

aints sin, they must be saved (if saved at all) by
 virtue of the Offering already offer'd; and if so,
 then all Christ's Pleas, as an Advocate, are ground-
 ed upon that one Offering which before, as a
 Priest, he presented God with, for the taking a-
 way of Sin. So then Christians live upon this old
 stock, their Transgressions are forgiven for the
 sake of the worth that yet God finds in the Offer-
 ing that Christ hath offer'd. And all Christ's Plea-
 dings, as an Advocate, are grounded on the suffi-
 ciency and worth of that one Sacrifice; I mean
 all his Pleadings with his Father, as to the charge
 which the Accuser brings in against them: For
 tho' thou art a Man of Infirmity, and so incident
 to nothing as to stumble and fall, if Grace doth
 not prevent (and it always preventeth not) yet the
 value and worth of the Price that was once paid
 for thee is not yet worn out, and Christ as an Ad-
 vocate still pleadeth (as occasion is given) *that*,
 with success, to thy Salvation. And this Privilege
 they have who indeed have Christ for their Ad-
 vocate; and I put it here in the first place, be-
 cause all other do depend upon it.

Priv. 2. Secondly, *Thine Advocate*, as he plea-
 deth a Price already paid, so, and therefore, *he*
pleads for himself as for thee. We are all concern'd
in one bottom, if he sinks we sink, if we sink he
 sinks. Give me leave to make out my meaning.

1. Christ pleads the value and virtue of the
 Price of his Blood and Sacrifice for us: And admit
 of this horrible Supposition a little for Argument
 sake, That tho' Christ pleads the worth of what,
 as Priest, he offereth, yet the Soul for whom he so

pleads perishes eternally. Now where lieth the fault? In Sin, you say; true, but it is because there was more vertue in Sin to damn, than there was in the Blood pleaded by Christ to save; for he pleaded his Merit, he put it into the balance against Sin, but Sin hath weigh'd down the Soul of the Sinner to Hell, notwithstanding the weight of Merit that he did put in against it. Now what is the result, but that the Advocate goes down, as well as we, we to Hell, and he in Esteem? wherefore, I say, he is concern'd with us, his Credit, his Honour, his Glory and Renown flies all away, in those for whom he pleads as an Advocate perish for want of worth in his Sacrifice pleaded: But shall this ever be said of Christ? or will it be found that any for whom Christ as Advocate yet pleads, perish for want of worth in the Price, or of neglect in the Advocate to plead it? No, no, himself is concern'd, and that as to his own Reputation and Honour, and as to the value and vertue of his Blood, nor will he lose these for want of pleading for them concern'd in this Office.

2. I argue again: Christ, as Advocate, must needs be concern'd in his Plea, for that every one for whose Salvation he advocates, is his own; so then if he loses, he loses his own, his Substance and Inheritance. Thus if he lose the whole, and if he lose a part, one, any one of his own, he loseth part of his *All*, and of his *Fulness*; wherefore we may well think that Christ, as Advocate, is concern'd, even concern'd with his People, and therefore will thoroughly plead their Cause.

Suppose a Man should have a Horse, tho' lame,

and

and a piece of Ground, tho' somewhat barren, yet if any should attempt to take these away, he would not sit still and so lose his own; No, saith he, since they are mine own, they shall cost me five times more than they are worth, but I will maintain my right. I have seen Men sometimes strongly engag'd in Law for that which, when well consider'd by it self, one would think was not worth regarding; but when I have ask'd them, why so concern'd for a thing of so little esteem? they have answer'd, *O, 'tis some of that by which I hold a Title of Honour, or my right to a greater Income, and therefore I will not lose it.* Why thus is Christ engag'd; what he pleads for is his own, his *All*, his *fulneß*; yea, 'tis that by which he holds his Royalty, for he is *King of Saints*, Rev. 15. 3. Job. 6. 37, 38, 39: Psal. 16. 5, 6. 'Tis part of his Estate, and that by which he holds some of his Titles of Honour, Eph. 5. 6. Jer. 51. 34. Rom. 11. 26. Heb. 2. 10. *Saviour, Redeemer, Deliverer and Captain* are some of his Titles of Honour; but if he loseth any of those upon whose account he wears these Titles of Honour, for want of Vertue in his Plea, or for want of Worth in his Blood, he loseth his own, and not only so, but part of his Royalty, and does also diminish and lay a blot upon his *glorious Titles of Honour*; and he is jealous of his Honour, *his Honour he will not give to another.*

Wherefore he will not (be not afraid) leave or forsake those who have given themselves unto him, and for whom he is become an Advocate with the Father, to plead their Cause; even because thou art one, one of his own, one by whom

he holdeth his glorious Titles of Honour.

Obj. O, but I am but one, and a very sorry one too; and what's one, especially such an one as I am? Can there be a miss of the loss of such a one?

Ans. One and one makes two, and so ad infinitum. Christ cannot lose one, but as he may lose more, and so in conclusion lose all; but of all God has given him *he will lose nothing*, Joh. 6. 38, 39. Besides, to lose one, would encourage Satan, disparage his own Wisdom, make him incapable of giving in, at the Day of Account, the whole tale to God of those that he has given him. Further, this would dishearten Sinners, and make 'em afraid of venturing their Cause and their Souls in his hand, and would, as I said before, either prove his Propitiation in some sense ineffectual, or else himself defective in his pleading of it: But none of these things must be suppos'd; *He will thoroughly plead the Cause of his People*, Mic. 7. execute Judgment for 'em, bring 'em out to the Light, and cause 'em to behold his Righteousness.

Priv. 3. Thirdly, *The Plea of Satan is groundless*; and that is another Privilege: for albeit thou hast sinned, yet since Christ before has paid thy Debt, and also paid for more; since thou hast not yet run beyond the Price of thy Redemption, it must be concluded, that Satan wants a good bottom to ground his Plea upon, and therefore must, in conclusion, fail of his design. True, there is Sin committed, there is a Law transgressed, but there is also a satisfaction for this transgression, and that which superabounds; so tho' there be Sin, yet there wants a Foundation for a Plea. *Jehoshua was clothed*

clothed with filthy Garments, but Christ had other Garments prepared for him, change of Raiment; wherefore Iniquity, as to the charge of Satan, vanishes. And the Angel answered and said, *Take away the filthy Garments from him*, [this intimates that there was no ground, no sufficient ground for Satan's Charge;] *and to him he said, Behold, I have caused thine Iniquity to pass from thee, and will cloath thee with change of Raiment, Josh. 3. 4.* Now, if there be no ground, no sound and sufficient ground, to build a Charge against the Child upon, I mean, as to *eternal Condemnation*, for that's the thing contended for; then, as I said, Satan must fall like lightning to the ground, and be cast over the Bar, as a corrupt and illegal Pleader: But this is so, as in part is prov'd already, and will be further made out by that which follows. They that have indeed Christ for their Advocate, are themselves, by vertue of another Law than that against which they have sinned, secured from the Charge that Satan brings in against 'em. I granted before, that the Child of God has sinned, and that there is a Law that condemneth for this Sin; but here is the thing, this Child is remov'd by an Act of Grace into and under another Law; *For we are not under the Law, Rom. 6. 14. & 8. 1.* and so consequently there is now no condemnation for them: wherefore when God speaketh of his dealing with his, he saith, *It shall not be by their Covenant, Ezek. 16. 61.* that is, not by that of the Law, they then being not under the Law. What if a Plea be commenc'd against them, a Plea for Sin, and they have committed

mitted Sin; a Plea grounded upon the Law, and the Law takes cognizance of their Sin? Yet, I say, the Plea wants a good bottom, for that the Person thus accused is put under another Law; hence he says, *Sin shall not have dominion over you, for you are not under the Law.* If the Child was under the Law, Satan's charge would be good, because it would have a substantial ground of support, but since the Child *is dead to the Law*, Gal. 2. 16. and that also dead to him; for both are true, as to Condemnation, Rom. 7. 6. how can it be that Satan should have a sufficient ground for his charge, tho' he should have Matter of Fact, sufficient Matter of Fact *that is Sin*? for by his change of Relation he is put out of the reach of that Law. There is a Woman, a Widow, that oweth a Sum of Mony, and she is threatned to be sued for the Debt; now what doth she but marry; so when the Action is commenc'd against her as a Widow, the Law finds her a married Woman, what new can be done? Nothing to her, she is not who she was, she is deliver'd from that state by her Marriage, if any thing be done, it must be done to her Husband. But if Satan will sue Christ for my Debt, he oweth him nothing; and as for what the Law can claim of me while I was under it, Christ has deliver'd me by Redemption from that Curse, being made *a Curse for me*, Gal. 3. 13.

Now the Covenant into which I am brought by Grace, by which also I am secured from the Law, is not a *Law of Sin and Death*, as that is from under which I am brought, Rom. 8. 2. but a *Law of Grace and Life*, so that Satan cannot

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come at me by that Law and by Grace, I am by
that secured also from the Hand and Mouth and
ring of all other ; I mean still as to an eternal
concern : Wherefore God saith, *If we break his*
Law, the Law of Works, he will visit our Sin with a
Rod, and our Iniquity with Stripes, but his Covenant,
his new Covenant, will he not break, Psa. 89. 30, to 37.
but will still keep close to that, and so secure us
from eternal Condemnation.

Christ also is made the *Mediator of that Cove-*
nant, and therefore an *Advocate* by that, for his
Priestly Office and Advocateship are included by
his Mediation ; wherefore when Satan pleads by
the old, Christ pleads by the new Covenant, for
the sake of which the old one is removed : *In that*
he saith, A new Covenant, he hath made the first old,
now that which decayeth and waxeth old is ready to
vanish away, Heb. 8. 13. So then the ground of
Plea is with Jesus Christ, and not with our Ac-
cuser. Now what doth Christ plead, and what is
the ground of his Plea ? why, he pleads for exem-
ption and freedom from Condemnation, tho' by
the Law of Works his Children have deserv'd it :
And the ground of this his Plea, *as to Law*, is the
matter of the Covenant it self ; for thus it runs, *For*
I will be merciful to their Unrighteousness, and their
Sins and Iniquities will I remember no more, v. 12.
Now here is a Foundation, a Foundation in Law,
for our *Advocate* to build his Plea upon, a Foun-
dation in a Law not to be moved, or removed, or
made to give place ; as that is forced to do upon
which Satan grounds his Plea against us.

Men, when they plead before a Judge, use to
plead

plead matter of Law. Now suppose there is an old Law in the Realm, by which Men deserve to be condemn'd to death; and there is a new Law in this Realm that secureth Men from that Condemnation which belongs to them by the old Law, and suppose also that I am compleatly comprehended by all the *Provisoes* of the new Law, and not by any title thereof excluded from a share therein; and suppose again that I have a brangling Adversary that pursues me by the old Law, which yet cannot in right touch me, because I am interested in the new; my *Advocate* also is one that *pleads by the new Law*, where only there is ground of Plea; Shall not now mine Adversary feel the power of his Plea to the delivering of me, and the putting of him to shame? Yes verily, specially since the Plea is good, the Judge just, nor can the Enemy find any ground for a Demurr to be put in against my present discharge in open Court, and that by Proclamation; especially since my *Advocate* has also, by his Blood, fully satisfied the old Law, that he might establish the new, *Heb. 10. 9, 10, 11, 12.*

Priv. 4. Fourthly, Since that which goeth before is true, it follows, that he that entereth his Plea against the Children *must needs be overthrown*. For always before just Judges 'tis Right that takes place. *Judge the right, O Lord, said David, or let my Sentence come forth from thee,* according to the Law of Grace. And he that knows what strong ground or bottom our *Advocate* has for his Pleadings, and how *Satan's* Accusations are without sound Foundation, will not be afraid, he speaking

Christ, to say, *I appeal to God Almighty, since Christ is my Advocate by the new Law, whether I ought to be condemn'd to Death and Hell for what Satan pleads against me by the old.* Satan urgeth, that we have sinned, but Christ pleads to his propitiatory Sacrifice, and so Satan is overthrown. Satan pleads the Law of Works, but Christ pleads the Law of Grace: Further, Satan pleads the Justice and Holiness of God against us; and therefore the Accuser is overthrown again: And to them Christ appeals, and his Appeal is good, since the Law testifies to the sufficiency of the Satisfaction that Christ has made thereto by his Obedience, *Rom. 3. 22, 23.* and also *since by another Covenant God himself has given us to Jesus Christ, and so deliver'd us from the old.* Wherefore you read nothing as an effect of Satan's pleading against us, but that his Mouth is stopt; as appears by the 3d of *Zechariah*, and that he is cast, yea, *cast down*; as you have it in *Rev. 12.*

Indeed when God admits not, when Christ wills not to be an *Advocate*, and when Satan is bid stand at the right hand of one accus'd, *Psal. 109. 6, 7.* to inforce, by pleading against him, the things charg'd on him by the Law; then he can prevail, prevail for ever against such a wretched one; but when Christ stands up to plead, when Christ espouses this or that man's Cause, then Satan must retreat, then he must go down. And this necessarily flows from the Text, *we have an Advocate, a prevailing one, one that never lost Cause, one that always puts the Childrens Enemy to the rout before the Judgment-seat of God.* This therefore is

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another Privilege that they have, who have Jesus Christ for their *Advocate*; their Enemy must needs be overthrown, because both Law and Justice are on the other side.

Priv. 5. Fifthly, Thine *Advocate* has pity for thee, and great Indignation against thine Accuser, and these are two excellent things. When a Lawyer hath pity for a Man whose Cause he pleads, it will engage him much; but when he has indignation also against the man's Accuser, this will yet engage him more. Now Christ has both these, and that not of Humour, but by Grace and Justice; Grace to us, and Justice to our Accuser. He came down from Heaven that he might be a Priest, and return'd thither again to be a Priest and *Advocate* for his; and in both these Offices he leaveth his whole force and power against thine Accuser. *For this cause was the Son of God manifested, that he might destroy the works of the Devil, Joh. 3.8.*

Cunning men will, if they can, entertain such a one to be their *Advocate*, who has a particular Quarrel against their Adversary; for thus, think they, he that is such will not only plead for me, but for himself, and to right his own wrongs also, and since (if it be so, and it is so here) my Concerns and my *Advocate's* are interwoven, I'm like to fare much better for the Anger that is conceived in his Heart against him. And this, I say, is the Childrens case; their *Advocate* counteth their Accuser his greatest Enemy, and waiteth for a time to take Vengeance, and he usually then takes the opportunity, when he has ought to do for his People against him: Hence he says, *The day*

of Vengeance is in my Heart, and the year of
redemption is come, Isa. 63. 3, 4.

I do not say that this Revenge of Christ is, as
sometimes is a man's, of Spite, Prejudice, or other
irregular lettings out of Passions, but it ariseth
from Righteousness and Truth: Nor can it be,
but that Jesus must have a desire to take vengeance
on his Enemy and ours, since Holiness is in him,
to the utmost bounds of Perfection. And I say a-
gain, that in all his Pleading as an *Advocate*, as
well as in his offering as a Priest, he has a hot and
burning desire and design to right himself upon
his Foe and ours: Hence he triumph'd over him,
when he died for us upon the Cross, and design'd
the spoiling of his Principality, while he poured
out his Blood for us before the face of God, Col. 2.
14, 15. we then have this advantage more, in that
Christ is our *Advocate*, our Enemy is also his, and
the Lord Jesus counts him so.

Priv. 6. Sixthly, As thine Advocate, so thy
Judge holdeth thine Accuser for his Enemy also. For
it is not of love to Righteousness and Justice that
Satan accuseth us to God, but that he may de-
stroy the Workmanship of God; wherefore he al-
so fighteth against God, when he accuseth the
Children; and this thy Father knows right well,
he must therefore distinguish between the Charge
and the Mind that brings it, specially when what
is charg'd upon us is under the gracious Promise
of a Pardon (as I have shew'd it is.) Shall not the
Judge then hear his Son (for our Advocate is his
Son) in the Cause of one that he favours, and that
he justly can, against an Enemy who seeks his
dis-

dishonour, and the destruction of his eternal designs of Grace?

A mention of the Judge's Son goes far with Country men, and great striving there is with them who have great Enemies and bad Causes, to get the Judge's Son to plead, promising themselves that the Judge is as like to hear him, and to yield a Verdict to his Plea, as to any other Lawyer. But what now shall we say concerning our Judge's Son, who takes part not only with his Children but with him, and with Law and Justice, in pleading against our Accuser? Yea, what shall we say when Judge, Advocate and Law are all bent to make our Persons stand and escape, whatever and how truly soever the Charge and Accusation is by which we are assaulted of the Devil: And yet all this is true, wherefore here is another Privilege of them that have Jesus for their Advocate.

Priv. 7. Seventhly, Another Privilege that they have who have Jesus Christ for their Advocate, is That he is *undaunted* and of a *good courage*, as to the Cause which he undertakes, for that's a requisite qualification for a *Lawyer*, to be bold and undaunted in a man's Cause; such a one is coveted especially by him that knows he has a brazen-fac'd Antagonist; wherefore he saith, that he will *set his Face like a Flint*, Isa. 50. 5, 6, 7. when he stands up to plead the Cause of his People. *Lawyers*, of all men, need this courage, and to be above others Men of hard Foreheads, because of the affronts that sometimes they meet with, be their Cause never so good, in the face sometimes of the chief of a Kingdom. Now *Christ* is our

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 Gods, and that not in a corner, but while all
 the Host of Heaven stands by both on the right
 and and on the left. Nor is it to be doubted but
 at our Accuser brings many a sore Charge a-
 gainst us into the Court; but however, we have
 an Advocate that is valiant and courageous, one
 that will not fail nor be discourag'd till he has
 brought Judgment into Victory. Hence *John* in-
 vites his Name, saying, *If any man sin, we have*
Advocate with the Father, Jesus Christ.
 Men love to understand a man before they
 commit their Cause unto him, to wit, whether he
 is fitly qualified for their business. Well, here's
 an Advocate propounded, an Advocate to plead
 our Cause against our Foe. But what is he? what
 is his Name? Is he qualified for my business?
 The Answer is, 'Tis *Jesus Christ*. How! *Jesus*
Christ! that old Friend of *Publicans* and *Sinners*!
Jesus Christ! he used never to fail, he used to set
 his Face like a *Flint* against *Satan*, when he pleads
 the Cause of his People. *Is it Jesus Christ*, says
 the knowing Soul, *then he shall be mine Advocate.*
 For my part, I have often wonder'd, when I
 have consider'd what sad Causes *Jesus Christ*
 sometimes takes in hand, and for what sad Souls
 sometimes pleads with God his Father, he had
 need of a Face as hard as *Flint*, else how could
 he bear up in that Work, in which, for us, some-
 times he is employ'd; a Work enough to make
 angels blush. Some indeed will lightly put off
 the matter, and say, 'tis his Office; but I say, his Office
 nor-

norwithstanding the Work in it self is hard, exceeding hard, when he went to die, had he not *spised the shame*, he had turn'd his Back upon the Cross, and left us in our Blood: And now 'tis his turn to plead, the Case would be the same, on he can make Argument upon that, which to seems to yield no Argument at all, to take courage to plead for a *Joshua*, for a *Joshua* cloathed with filthy Garments. *He*, saith he, *that is ashamed of me and my words in this adulterous Generation, of him will I be ashamed, &c. Mark 8.* Hence it follows that Christ will be ashamed of some, but why not ashamed of others? It is not because their Cause is good, but because they are kept from denying him professedly; wherefore for such he will force himself, and will *set his Face like a Flint*, and will without shame *own, plead, and improve his Interest with God for them*, even for them, whose Cause is so horrible *bad and gross, that themselves do blush to think on*. But what will not Love do? What will not Love bear with? And what will not Love suffer? On all the Offices of Jesus Christ, I think this tryed him as much as any. True, his offering himself in Sacrifice try'd him greatly, but that was but for a while; his grappling as a Captain with the Curse, Death, and Hell try'd him much, but that also was but for a while; but this Office of being an Advocate, tho' it meeteth not with such sudden depths of Trouble, yet what it wants in shortness it may meet with in length of time. I know Christ being raised from the dead, dies no more; yet he has not left off, tho' in Heaven, to do some work

Service for his Saints on *Earth*; for there he
 leads as an Advocate or Lawyer for his People,
Job. 8. 1, 2. And let it be, that he has no cause of
 shame, when he standeth thus up to plead for so
 vile a wretch as I, who have so vilely sinned, yet
 have cause to think that well he may, and to
 hold my Hands before my Face for shame, and
 be confounded with shame, while he, to fetch
 me off from Condemnation for my transgressions,
 sets his Face like a Flint to plead for me with God,
 and against my Accuser. But thus much for the
 seventh Privilege that they have by Christ, who
 have him for their Advocate.

Priv. 8. Eightly, Another Privilege that they
 have who have Jesus Christ to be their Advocate
 is this: *He is always ready, always in Court, always*
with the Judge, then and there to oppose, if our Ac-
cuser comes, and to plead against him what's plead-
able for his Children. And this the Text implies,
 where it saith, *We have an Advocate with the Fa-*
ther, always with the Father. Some Lawyers, tho'
 they are otherwise able and shrewd, yet not being
 always in Court and ready, do suffer their poor
 Clients to be baffled and nonsuited by their Ad-
 versary; yea, it so comes to pass, because of this
 Neglect, that a *Judgment* is got out against them
 for whom they have undertaken to plead, to their
 great perplexity and damage; but no such op-
 portunity can *Satan* have of our Advocate, for he
 is with the Father; always with the Father, as to
 be a Priest, so to be an Advocate; *We have an*
Advocate with the Father. It is said of the Priests,
 they wait at the Altar, and that they give atten-
 dance

dance there, 1 Cor. 9. 13. also of the Magistrate that as to his Office, he should attend *continually on this very thing*. And as these, so Christ, as his Office of an Advocate, attends continually that Office with his Father, Rom. 13. 6. *We have an Advocate with the Father*, always with the Father. And truly such an Advocate becomes to Children of God, because of the vigilancy of the Enemy; for 'tis said of him, that *he accuseth day and night*, Rev. 12. 10. so unweariedly doth he both seek and pursue our destruction. But behold how we are provided for him, *we have an Advocate with the Father*. If he comes a-days, our Advocate is *with the Father*; if he comes a-night, our Advocate is *with the Father*. Thus then is our Advocate ready to put check to Satan, come when he will or can to accuse us to the Father. Wherefore these two Texts are greatly to be minded, one of them for that it shews us *the restlessness of our Enemy*, the other for that it shews *the diligence of our Advocate*.

That also in the *Hebrews* shews us the carefulness of our Advocate, where it saith, *He is gone into Heaven, now to appear in the presence of God for us*, Heb. 9. 24. *Now*, just the time present; *now*, the time always present; *now*, let Satan come when he will. Nor is it to be omitted, that the word, that thus specifies the time, the present time, doth also conclude it to be *that time* in which we are imperfect in Grace, in which we have many failings, in which we are tempted and accused of the Devil to God: This is the time and in it, and every whit of it, he *now* appeareth

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r Enemy! O the diligence of our Friend! the
e against us, the other for us, and that conti-
ally. *If any man sin, we have an Advocate with*
the Father, Jesus Christ the righteous. This then,
at Jesus Christ is always an Advocate with the
ther for us, and so continually ready to put a
eck to every Accusation that Satan brings into
e presence of God against us, is another of the
ivileges that they have who have *Jesus Christ*
r their Advocate.

Priv. 9. Ninthly, Another Privilege that they
ve who have Jesus Christ to be their Advocate
this: He is such a one *that will not by Bribes,*
Flattery, or fair Pretences, be turn'd aside from
rsuing of his Client's business. This was the
ult of Lawyers in old time, that they would
rest Judgment for a Bribe: Hence the holy one
mplain'd, *That a Bribe did use to blind the Eyes*
the wise, and pervert the Judgment of the right-
eous, 1 Sam. 12. 3. Amos 5. 12. Deut. 16. 19. There
e three things in Judgment that a Lawyer must
ke heed of, one is the nature of the Offence, the
ner is the meaning and intendment of the Law-
akers, and a third is to plead for them in dan-
r, without respect to Affliction or Reward; and
is the Excellency of our Advocate, he will
t, cannot be byass'd, to turn aside from doing
dgment. And this the Apostle intendeth when
calleth our Advocate *Jesus Christ the righteous;*
e have an Advocate with the Father, *Jesus Christ*
the righteous. Or as another Prophet calls him, to
t, *The Just Lord,* one that will do no Iniquity,
that

that is, no Unrighteousness, in Judgment, *Zeph. 3.* He will not be provok'd to do it, neither by continual Sollicitations of thine Enemy, nor by thy continual Provocations, wherewith, by reason of thy infirm condition, thou dost often tempt him to do it. And remember that thy Advocate pleads by the new Covenant, and thine Adversary accuses by the old; and again, remember that the new Covenant is better and more richly provided with grounds of pleading for our Pardon and Salvation, than the old can be with grounds for Charge to be brought in by the Devil against us. Suppose our Sin be never so heinous. 'Tis a better Covenant, establish'd upon better Promises.

Now put these two together, namely, that Jesus Christ is righteous, and will not swerve in Judgment; also that he pleads for us by the new Law, with which Satan hath nothing to do, nor (had he) can he by it bring in a Plea against us. *Fer. 31. 29, to 34. Ezek. 36. 25, to 30. Heb. 8, to 13.* because that Law in the very body of it consists in free Promises of giving Grace unto us, and of an everlasting forgiveness of our Sin. O Children, your Advocate will stick to the Law, to the new Law, to the new and everlasting Covenant, and will not admit that any thing should be pleaded by our Foe that is inconsistent with the Promise of the Gift of Grace, and of the remission of all Sin. This therefore is another Privilege that they are made Partakers of who have Jesus Christ to be their Advocate; he is just, he is righteous, he is *Jesus Christ the righteous*; he will not be turn'd aside to judge awry, either of the

Crime or the Law, for favour or affection. Nor
is there any Sin but what is pardonable commix-
ed by those that have chosen Jesus Christ to be
their Advocate.

Priv. 10. Tenthly, Another Privilege that they
have who have Jesus Christ to be their Advocate,
is this; *The Father has made him, even him that is*
thine Advocate, the Umpire and Judge in all mat-
ters that have, do, or shall fall out 'twixt him and
thee. Mark this well; for when the Judge himself,
before whom I am accus'd, shall make mine Ad-
vocate the Judge of the nature of the Crime for
which I am accus'd, and of matter of Law by
which I am accus'd, to wit, whether 'tis in force
against me to *Condemnation*, or whether by the
Law of Grace I am set free, (specially since my
Advocate has espous'd my Cause, promis'd me
deliverance, and pleaded my Right to the state
of Eternal Life) must it not go well with me?
Yes verily. The Judge then making thine Advoca-
te the Judge, for *he hath committed all judgment*
unto the Son, Joh. 5. 22. hath done it also for thy
sake, who hast chosen him to be thine Advocate.
It was a great thing that hapned to Israel, when
Joseph was become their Advocate, and when
Pharaoh had made him a Judge; *Thou*, says he,
shalt be over my House, and according to thy word
shall all my People be ruled. See, I have set thee o-
ver all the land of Egypt, and without thee shall
no man lift up his hand or foot in all the land of
Egypt: only in the Throne I will be greater than
thou, Gen. 41. 39, 40, 44. Joseph in this was a
type of Christ; and his Government here, of the

Government of Christ for his Church. Kings seldom make a man's Judge his Advocate; they seldom leave the issue of the whole Affair to the Arbitration of the *poor* man's Lawyer; but when they do, methinks it should even go to the Heart's desire of the Client, whose the Advocate is, especially when, as I said before, the Cause of the Client is become the Concern of the Advocate, and that they are both wrapt up in the self-same Interest; yea, when the Judge himself also is therein concern'd: And yet thus it is with thy Soul who has Jesus Christ for his Advocate. What say'st thou, *poor Heart*, to this? The Judge, to wit, the God of Heaven, has made thy Advocate an Arbitrator in thy business; he is to judge, God has referr'd the matter to him, and he has a Concern in thy Concern, an Interest in thy good speed. Christian Man, dost thou hear? Thou hast put thy Cause into the hand of Jesus Christ, and hast chosen him to be thine Advocate, to plead for thee before God, and against thy Adversary; and God has referr'd the Judgment of that matter to thy Advocate, so that he has power to determine the matter. I know Satan is not pleas'd with this, he had rather things should have been referr'd to himself, and then woe had been to the Child of God; but, I say, God has referr'd the business to Jesus Christ, has made him Umpire and Judge of thine affair. Art thou also willing that he should decide the matter? Canst thou say unto him as David, *Judge me, and plead my Cause, O Lord* Psal. 43. 1.

O the Care of God towards his People, and

fire of their Welfare! He has provided them an Advocate, and he has referr'd all causes and things that may by Satan be objected and brought in against us, to the Judgment and Sentence of Christ, our Advocate. But, to come to a conclusion for this, and therefore,

Priv. 11. Eleventhly, The Advantage that he has that has the Lord Jesus for his Advocate, is very great. Thy Advocate has the Cause, has the Law, has the Judge, has the Purse, and so consequently has all that is requisite for an Advocate to have. Since together with these he has Heart, he has Wisdom, he has Courage, and loves to make the best improvement of his Advantages, for the benefit of his Client: And that which addsto all he can prove the Debt paid about which Satan makes such ado, a Price given for the ransom of my Soul, and for the Pardon of my Sins. Lawyers do use to make a great matter of it, when they can prove, That that very Debt is paid for which their Client is sued at Law. Now this Christ Jesus himself is Witness to; yea, he himself has paid and that out of his own Purse, for us, with his own hands, before and upon the Mercy-seat, according as the Law requireth, Lev. 16. 13, 14, 15. Heb. 9. 11, to 24. What then can accrue to our enemy, or what Advantage can he get by his troubling and troubling the Children of the most High? Certainly nothing but, as has been said already, to be cast down; for the Kingdom of our Father, which is a Kingdom of Grace, and the Power of his Christ, will prevail. Sampson's Power lay in his Hair, but Christ's Power, his Power to deliver

us from the Accusation and Charge of Satan, lie in the worth of his Undertakings. And hence is said again, *And they overcame him by the Blood of the Lamb*, Rev. 12. 10, 11, 12. and he was cast out and down. And thus much for the Privilege that those are made Partakers of who have Jesus Christ to be their Advocate.

I come now to the *Sixth* and last thing, which is, to shew you *what necessity there is that Christ should be our Advocate*.

That *Christ* should be a *Priest* to offer Sacrifices, a *King* to rule, and a *Prophet* to teach, all sensible men acknowledge, is of necessity; but that he should be an Advocate, a Pleader for his People, few see the reason of it: But he is an Advocate, and as an Advocate has a Work and Employ distinct from his Priestly, Kingly, or Prophetical Office. *John* says, he is our Advocate, and signifies also the nature of his Work as such, in that very place where he asserteth his Office; as also I have shew'd you in that which goes before: But having already shew'd you the Nature, I will now shew you the Necessity of this Office.

First, It is necessary, for the more full and complete vindication of the Justice of God, against all the Cavils of the Infernal Spirits. *Christ* died on Earth to declare the Justice of God to Men, in his justifying of the Ungodly. God standeth upon the Vindication of his Justice, as well as upon the thereof; hence the Holy Ghost, by the Prophets and Apostles, so largely disputeth for the vindication thereof, *Rom. 3. 24. Isa. Jer. Mal.* while he asserteth the reality of the Pardon of Sin, the just

ification

Satan, lie- cation of the Unworthy, and their glorification
d hence with God, *Rm. 3. chap. 4. chap. 8. Gal. 3. & 4.*
the Blood say, while it disputeth the justness of this high-
ne was ca- ct of God, against the Cavils of implacable Sin-
e Privilege ers. Now the Prophets and Apostles in those
have Jests Disputes by which they seek to vindicate the Ju-
stice of God in the Salvation of Sinners, are not
ning, which ly Ministers of God to us, but Advocates for
that Chri him; since, as *Elihu* has it, *they speak on God's be-*
half, *Job 36. 2.* or as the Margin has it, *I will shew*
bee that there are yet words for God, words to be
er Sacrifice spoken and pleaded against his Enemies, for the
n, all seeing justification of his Actions. Now, as 'tis necessa-
out that y that there should be Advocates for God on
his People earth, to plead for his Justice and Holiness, while
Advocate he saveth Sinners against the Cavils of an ungod-
Imploy d ly People, so 'tis necessary that there should be an
phetical O Advocate also in Heaven, that may there vindi-
d signified cate the same Justice and Holiness of God from
in that ver all those Charges that the fallen Angels are apt to
s also I have charge it with, while it consenteth that we, tho'
re: But he ungodly, should be saved.
I will not

That the fallen Angels are bold enough to
full and an charge God to his face with *unjustness of Language,*
gainst all s evident in the first and second of *Job*; and that
ied on Eas they should not be as bold to charge him with
in his just unjustness of Actions, nothing can be shew'd to
th upon the contrary. Further, that God seeks to clear
upon the himself of this unjust charge of Satan, is as ma-
he Prophe nifest: for all the troubles of his Servant *Job*
the vindic were chiefly for that purpose: And why he should
tal: while ave one also in Heaven, to plead for the justness
in, the just of his doings, in the Forgiveness and Salvation of

Sinners, appears also as necessary, even because *there is one, even an Advocate with the Father, on the Father's side,* seeking to vindicate his Justice, while he pleadeth with him, for us, against the Devil and his Objections.

God is *wonderfully pleas'd* with his Design of the saving of Sinners, *it pleases him at the Heart.* And since he also is infinitely just, there is need that an Advocate should be appointed, to show how in a way of Justice, as well as Mercy, a Sinner may be sav'd.

The good Angels did not at first see so far into the Mysteries of the Gospel of the Grace of God, but that they needed further Light therein, for the vindication of their Lord, as Servants; wherefore they yet did pry and look narrowly into it further, and also bowed their Heads and Hearts to learn yet more by the Church, *of the manifold Wisdom of God,* 1 Pet. 1. 12. Eph. 3. 9, 10. And the standing Angels were not yet, to the utmost perfect in the knowledge of this Mystery, (as yet surely they must know more thereof than those that fell could do) no wonder if those Devils, whose Enmity could not but animate their Ignorance, made and do make their cavils against Justice, insinuating, that it is not impartial and exact, because it, as 'tis just, justifieth the ungodly.

That *Satan* will quarrel with God, I have shew'd you, and that he will also dispute against his Works with the holy Angels, is more than is intimated by the Apostle *Jude, chap. 9.* And why will he quarrel with and accuse the Justice of God as unrighteous, for consenting to the Salvation of Sin-

even because of his best Qualifications are most profound and prodigious Attempts to dethrone the Lord God of his Power and Glory.

Nay, all this is evident since *we have an Advocate with the Father, Jesus Christ the righteous*. And again, I say, 'tis evident that one part of his work, as an Advocate, is to vindicate the Justice of God while he pleadeth for our Salvation, *because he pleadeth a Propitiation*; for, a *Propitiation* respecteth *G O D*, as well as *us*, the appearing of his Wrath and the reconciling of his Justice to us, as well as the redeeming us from Death and Hell; yea, it *therefore* doth the one, *because* it doth the other. Now if Christ, as an Advocate, pleadeth a Propitiation with God, *for whose Conviction doth he plead it?* Not for God's, for he has ordain'd it, allows it, and gloriously acquiesces therein, because he knows the whole vertue thereof. It is therefore for the conviction of the fallen Angels, and for the confounding of all those Cavils that can be invented and objected against our Salvation, by those most subtle and envious ones. But,

2/y, There is matter of Law to be objected, and that both against God and us. At least there seems to be so, because of the Sanction that God has put upon the Law, and also because we have sinned against it,

God has said, *In the day thou eatest thereof thou shalt surely die*; and *the Soul that sinneth, it shall die*. GOD also standeth still upon the *vindication of his Justice*, he also saveth Sinners. Now in

comes our Accuser, and chargeth us of Sin, of being guilty of Sin, because we have transgressed the Law. God also will not be put out of his way or steps of Grace to save us, also he will say he is just and righteous still. Ay, but these are but Sayings, how shall this be prov'd? Why, now here's room for an Advocate that can plead to matter of Law that can preserve the Sanction of the Law in the Salvation of the Sinner; *He shall magnifie the Law and make it honourable*, Isa. 42. 21. the Margin saith, *and make him honourable*; that is, he shall save the Sinner, and preserve the Holiness of the Law and the Honour of his God. But who is that that can do this? *It is the Servant of God*, saith the Prophet, ver. 1, 13. the Lord, a Man of War. But how can this be done by him? The Answer is *It shall be done, for God is well pleased for his righteousness sake*; for 'tis by that he magnifies the Law, and makes his Father honourable; that is, he as a publick Person comes into the World under the Law, fulfils it, and having so done, he gives that Righteousness away, for he, as to his own Person, never had need thereof: I say, he gives that Righteousness to those that have need, to those that have none of their own, that Righteousness might be imputed to them.

This Righteousness then he presenteth to God for us, and God, for this Righteousness sake, is well pleas'd that we should be sav'd, and for he can save us, and secure his Honour, and preserve the Law in its Sanction. And this Christ pleads against Satan as an Advocate with the Father for us; by which he vindicates his Father's Justice

holder

Sin, of be- holdeth the Child of God, notwithstanding his
nsfrest the Sins, in a state of Justification, and utterly over-
his way of throweth and confoundeth the Devil.

For Christ, in pleading thus, appeals to the Law
x self, if he has not done it Justice, saying, *Most*
mighty Law, what Command of thine have I not ful-
filled? What Demand of thine have I not fully an-
swer'd? Where is that jot or tittle of the Law that
is able to object against my Doings for want of Sa-
tisfaction? Here the Law is mute, it speaketh not
one word by way of the least complaint, but ra-
ther testifies of this Righteousness, *that it is good*
and holy, Rom. 3. 22, 23. & 5, 15, to 19. Now
then, since Christ did this as a publick Person, it
follows that others must be justified thereby, for
that was the end and reason of Christ's taking on
him to do the Righteousness of the Law; not
can the Law object against the Equity of this
Dispensation of Heaven; for, Why might not that
God who gave the Law his Being and his Sancti-
fication, dispose as he pleases of the Righteousness
which it commendeth? Besides, if Men be made
righteous, they are so; and if by a Righteousness
which the Law commendeth, how can fault be
found with them by the Law? Nay, *It is wit-*
nessed to by the Law and the Prophets, who consent
that it should be unto all, and upon all them that
believe, *for their justification*, Rom. 3. 20, 21.

And that the mighty God suffereth the Prince
of the Devils to do with the Law what he can,
against this most wholesome and godly Doctrin, it
to shew the truth, goodness and permanency
thereof; for this is as who should say, *Devil do*

thy worst. When the Law is in the hand of an able Pleader, tho' the Cause that he pleadeth be good, a crafty Opposer may overthrow the right; but here is the Salvation of the Children in debate whether it can stand with Law and Justice; the Opposer of this is the Devil, his Argument against it is the Law, he that defends the Doctrine is Christ the Advocate, who in his Plea must justify the Justice of God, defend the Holiness of the Law, and save the Sinner from all the Arguments, Pleas, Steps and Demurrs that Satan is able to put in against it. And this he must do fairly, righteously, simply, pleading the Voice of the self-same Law for the justification of what he standeth for, which Satan pleads against it; for tho' it is the *new Law* that our Salvation comes, yet by the *old Law* is the *new Law* approv'd of, and the way of Salvation thereby by it consented to.

This shews therefore that Christ is not ashamed to own the way of our *Justification* and *Salvation*, no, not before Men and Devils: It sheweth also that he is resolv'd to dispute and plead for the same, tho' the Devil himself shall oppose it. And since our Adversary pretends a Plea in Law against it, 'tis meet that there should be an open Hearing before the *Judge of all* about it; but forasmuch as we neither can nor dare appear and plead for our selves, our good God has thought fit we should do it by an *Advocate*; *We have an Advocate with the Father, Jesus Christ the righteous*

This therefore is the second thing that sheweth the need that we have of an Advocate, to wit, that our Adversary pretends that he has a Plea in Law

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gainst us. and that by Law we should be otherwise dispos'd of, than to be made Possessors of the Heavenly Kingdom. But,

3dly, There are many things relating to the Promise, to our Life, and to the Threatnings, that minister matter of question and doubt, and give the advantage of Objections unto him that so eagerly desireth to be putting in Cavils against our Salvation; all which it hath pleas'd God to resolve by Jesus Christ our *Advocate*.

1. There are many things relating to the Promises, as to the largeness and straitness of words, as to the freeness and conditionality of 'em, which we are not able so well to understand; and therefore, when *Satan* dealeth with us about 'em, we quickly fall to the ground before him; we often conclude that the Words of the Promise are too narrow and strait to comprehend us; we also think verily that the Conditions of some Promises do utterly shut us out from hope of Justification and Life; but our *Advocate*, who is for us with the Father, he is better acquainted with, and learned in *this* Law, than to be baffled out with a bold word or two, *Isa.* 50. 4. or with a subtil piece of Hellish Sophistication. He knows the true purport, intent, meaning, and sense of every Promise, and piece of Promise that is in the whole Bible, and can tell how to plead it for advantage, against our Accuser, and doth so: And I gather it not only from his Contest with *Satan* for *Joshua*, *Zech.* 3. and from his Conflict with him in the Wilderness, *Mat.* 4. and in Heaven, *Rev.* 14. but also from the practice of *Satan's* Emissaries here; for what his

his Angels do, that doth he. Now there is here nothing more apparent, than that the Instruments of *Satan* do plead against the Church, from the pretended intricacy, ambiguity and difficulty of the Promise; whence I gather so doth *Satan* before the Tribunal of God, but there we have one to match him, we have an Advocate with the Father; that knows *Law* and *Judgment* better than *Satan*, and *Statute* and *Commandment* better than all his Angels; and by the Verdict of our Advocate, all the Words, and Limits, and Extensions of Words, with all Conditions of the Promises, are expounded and applied. And hence it is that it sometimes falleth so out, that the very Promise we have thought could not reach us, to comfort us by any means, has at another time swallow'd us up with Joy unspeakable: Christ the true Prophet has the right understanding of the Word, as an Advocate, has pleaded it before God against *Satan*, and having overcome him at the Common Law, he hath sent to let us know it by his good Spirit, to our comfort, and the confusion of our Enemy. Again,

2. There are many things relating to our lives, that minister to our Accuser Occasions of many Objections against our Salvation; for, besides our daily Infirmities, there are in our Lives gross Sins, many horrible Backslidings; also we oft-times suck and drink in many abominable Errors and deceitful Opinions, of all which *Satan* accuseth us before the Judgment-seat of God, and pleadeth hard, that we may be damn'd for ever for them. Besides, some of these things are done after Light receiv'd, against present Convictions and Disswa-

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tions to the contrary, against solemn engagement
to Amendment, when the Bonds of Love were
upon us, *Jer. 2. 20.* These are crying Sins, they
have a loud voice in themselves against us, and
give to Satan great advantage and boldness, to sue
for our Destruction before the Bar of God; nor
doth he want Skill to aggravate and to comment
profoundly upon all Occasions and Circumstan-
ces that did attend us in these our Miscarriages;
to wit, that we did it without a cause; also when
we had, had we had Grace to have used them,
many things to have helpt us against such Sins,
and to have kept us clean and upright. There is
also a Sin unto Death, *1 Joh. 5.* and he can tell
how to labour, by Argument and flight of Speech,
to make our Transgressions not only to border up-
on, but to appear in the hue, shape, and figure of
that, and thereto make his Objection against our
Salvation. He often argueth thus with us, and
saith the weight of his Reasons upon our Con-
sciencies, to the almost utter destruction of us, and
the bringing of us down to the Gates of Despair
and utter Destruction; the same Sins, with their
aggravating Circumstances, as I said, he pleadeth
against us at the Bar of God: But there he meet-
eth with Jesus Christ our Lord and Advocate,
who entereth his Plea against him, unravels all
his Reasons and Arguments against us, and shews
the guile and falshood of them; he also pleadeth
as to the nature of Sin, as also to all those high
aggravations, and proveth, that neither the Sin
in it self, nor yet as joyn'd with all its advanta-
geous Circumstances, can be the Sin unto Death,
Col.

Col. 2. 19. because we hold the Head, and have not made shipwreck of Faith, *1 Tim. 1. 19.* but still as David and Solomon, we confess and are sorry for our Sins. Thus, tho' we seem, thro' our Falls to come short of the Promise with Peter, *Heb. 4. 3.* and leave our Transgressions as Stumbling-blocks to the World with Solomon, and minister occasion of a Question of our Salvation among the godly, yet our Advocate fetches us off before God, and we shall be found safe (and in Heaven at last) by them in the next World, who was afraid they had lost us in this.

But all these Points must be manag'd by Christ for us, against Satan, as a Lawyer, an Advocate, who to that end now appears in the presence of God for us, and wisely handleth the very Crisis of the Word, and of the Failings of his People together with all those nice and critical Juggles by which our Adversary laboureth to bring us down to the Confusion of his Face.

3. There is also the Threatnings that are annexed to the Gospel, and they fall now under our Consideration: They are of two sorts, first as respect those who altogether neglect and reject the Gospel, or those that profess it, yet fall in or from the Profession thereof.

The first sort of Threatning cannot be pleaded against the Professors of the Gospel, as against those that never profess'd it. Wherefore he betaketh himself to manage those Threatnings against those that belong to those that have profess'd, and then have fallen in or from that Profession, *Psal. 109.* Joshua fell in it, *Zech. 3. 1, 2.* Judas fell from it.

and the Accuser stands at the right hand of them before the Judgment of God ; to resist them by pleading the Threatnings against 'em, to wit, that God's Soul should have no pleasure in them, [*If any man draws back, my Soul shall have no pleasure in him.*] Here's a Plea for Satan, both against one and t'other, they are both apostatiz'd, both *drawn back*, and he is subtil enough to manage it. Ay, but Satan, here is also Matter sufficient for a Plea for our *Advocate* against thee, forasmuch as the next words distinguish betwixt *drawing back* and *drawing back unto Perdition* ; every one that *draws back* doth not *draw back unto Perdition*, Heb. 10. 38, 39. Some of them draw back *from*, and some *in* the Profession of the Gospel. *Judas* drew back *from*, and *Peter* in the Profession of his Faith ; wherefore *Judas* perishes, but *Peter* turns again, because *Judas* drew back unto Perdition, but *Peter* yet believ'd to the saving of the Soul. Nor doth Jesus Christ, when he seeth 'tis to no boot, at any time step in to endeavour to save the Soul. Wherefore, as for *Judas*, for his backsliding from the Faith, Christ turneth him up to Satan, and leaveth him in his hand, saying, *When he shall be judg'd let him be condemned, and let his Prayer become Sin*, Psal. 109. 7. But he will not serve *Peter* so, *The Lord will not leave him in his hand, nor condemn him when he is judged*, Psal. 37. 33. He will pray for him *before*, and plead for him *after* he hath been in the Temptation, and so secure him, by vertue of his *Advocation*, from the sting and lash of the Threatning that is made against final Apostasie. But,

4. The Necessity of the Advocate's Office. Jesus Christ appears namely in this, *To plead about the Judgments, Distresses, Afflictions and Troubles that we meet withal in this Life for our Sins.* For tho' by vertue of this Office Christ fully takes us off from the Condemnation that the Unbelievers go down to for their Sins, yet he doth not thereby exempt us from temporal Punishments for we see and feel, that they daily overtake us. But for the *proportioning* of the Punishment or Affliction for Transgression, seeing that comes under the Sentence of the Law, 'tis fit that we should have an Advocate that understands both Law and Judgment, to plead for equal distribution of Chastisement, according, I say, to the Law of Grace: And this the Lord Jesus doth.

Suppose a Man, for Transgression, be indicted at the Assizes; his Adversary is full of Malice, and would have him punish'd sorely, beyond what by the Law is provided for such Offence; and he pleads, that the Judge will so afflict and punish as he in his malicious mind desireth: But the man has an Advocate there, and he enters his Plea against the Cruelty of his Client's Accuser, saying, *My Lord, it cannot be as our Enemy would have it; the Punishment for these Transgressions are prescrib'd by that Law that we here ground our Plea upon; nor may it be declin'd to satisfy his Envy, we stand here upon Matters of Law, and appeal to the Law.* And this is the Work of our Advocate in Heaven. Punishments for the Sins of the Children come not headlong, nor without measure, as our Accuser would have 'em, nor yet

they fall upon *those who have none to plead their cause*: Hath he smote the Children according to the stroke wherewith he hath smitten others? No, *he measure when it shooteth forth, (or seeks to exceed due bounds) thou wilt debate with it: he stayeth his rough Wind in the day of his East Wind, Isa. 7. 7, 8, 9. Thou wilt debate with it, enquiring and reasoning by the Law, whether the shootings worth of the Affliction (now going out for the Offence committed) be not too strong, too heavy, too long, and of too long a time admitted to distress, and break the Spirit of this Christian; and if it be, he applies himself to the Rule to measure it by, he fetches forth his Plum-line, and sets it in the midst of his People, Amos 7. 7, 8. Isa. 28. 17. and lays Righteousness to that, and will not suffer it to go further, but according to quality of the Transgression, and according to the terms, bounds, limits and measures which the Law of Grace admits, so shall the Punishment be. Satan oft saith of us, when we have sinned, as Abishai said of Himei after he had curs'd David, Shall not this man die for this? 2 Sam. 19. 21. But Jesus, our Advocate answers as David, What have I to do with thee, O Satan? Thou this day art an Enemy to me; thou seekest for a Punishment for the Transgressions of my People, above what is allotted to them by the Law of Grace, under which they are, and bend what their Relation that they stand in to my Father and my self will admit. Wherefore as Advocate he pleadeth against Satan, when he brings against us a Charge for Sins committed, for the regulating of Punishments both as the nature,*

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degree, and continuation of Punishment: And this is the reason why, when we are judg'd, we are not condemn'd, but chasten'd, 1 Cor. 11. 32. that we should not be condemn'd with the World. Hence David says, *The Lord had not given him over to the will of his Enemy*, Psal. 27. 12. And again, *The Lord hath chasten'd me sore, but he hath not given me over unto Death*, Psal. 118. 18. Satan's Plea was, That the Lord would give David over to his Will, and to the Tyranny of Death. Now says our Advocate, that must not be, to do so would be an Affront to the Covenant under which Grace has put 'em; that would be to deal with 'em by a Covenant of Works under which they are not. There is a *Rod for Children*, and *Stripes for those of them that transgress*; this *Rod* is in the hand of a Father, and must be us'd according to the Law of that Relation, not for the destruction but correction of the Children; not to satisfy the Rage of Satan, but to vindicate the Holiness of my Father; not to drive 'em further from, but to bring 'em nearer to their God. But,

5. The Necessity of the Advocateship of Jesus Christ is also manifest in this, for that there is need of one to plead the efficacy of old Titles to our eternal Inheritance, when our Interest therein seems questionable by reason of new Transgressions. That God's People may, by their new and repeated Sins, as to Reason at least, endanger their Interest in the eternal Inheritance, is manifest by such Groanings of theirs as these, *Why dost thou cast me off?* Psal. 43. 2. & 51. 11. *Cast me away from thy presence*, Psal. 60. 1. And, O God

Why hast thou cast us off for ever? Psal. 74. 1. Yet I find in the Book of Leviticus, that tho' any of the Children of Israel should have sold, mortgag'd or made away with their Inheritance, they did not thereby utterly make void their Title to an Interest therein, but it should again return to 'em, and they again enjoy the possession of it in the Year of Jubilee. In the Year of Jubilee, saith God, you shall return every man to his Possession; the Land shall not be sold for ever, nor be quite cut off, for the Land is mine, for ye are strangers and sojourners with me. In all the Land of your Possession you shall grant a Redemption for the Land, Levit. 25. 23, 24, 25.

The Man in Israel that, by waxing poor, did sell his Land in Canaan, was surely a type of the Christian who, by Sin and Decays in Grace, has forfeited his Place and Inheritance in Heaven; but as the Ceremonial Law provided that the poor man in Canaan should not by his Poverty lose his Portion in Canaan for ever, but that it should return to him in the Year of Jubilee; so the Law of Grace has provided that the Chi'dren shall not for their Sin lose their Inheritance in Heaven for ever, but that it shall return to them in the World to come, the last Jubilee or Day of Judgment, for then they are not to be condemned with the World, 1 Cor. 11. 32. All therefore that hapneth in this Case is, they may live without the comfort of it here, as he that had sold his House in Canaan might live without the enjoyment of it till the Jubilee: They may also seem to come short of it when they die, as he in Canaan did, that deceas'd be-

before the Year of Jubilee : But as certainly as he that died in *Canaan* before the Jubilee did yet receive again his Inheritance, by the hand of his relative Survivor, when the Jubilee came, so certainly shall he that dieth, and that seemeth in dying to come short of the Celestial Inheritance now, be yet admitted, at his rising again, to the repossession of his Old Inheritance at the Day of Judgment. But now here's room for a Caviller to object, and to plead against the Children, saying *They have forfeited their part of Paradise by their Sin, what Right then shall they have to the Kingdom of Heaven ?* Now let the Lord stand up to plead, for he is Advocate for the Children. Yea, let them plead the sufficiency of their first Title to the Kingdom, and that it is not their doings can sell the Land for ever. The reason why the Children of *Israel* could not sell the Land for ever, was because the Lord, their Head, reserv'd to himself a Right therein ; *The Land shall not be sold for ever, for the Land is mine.* Suppose two or three Children have a lawful Title to such an Estate but they are all profuse and prodigal, and there's a Brother also that has by Law a chief Right in the same Estate ; this Brother may hinder the Estate from being sold for ever, because 'tis his Inheritance, and he may, when the limited time that his Brethren had sold their Share therein is over, if he will, restore it to 'em agen. And in the mean time, if any that are unjust should go about utterly and for ever to deprive his Brethren, he may stand up and plead for 'em, *That in Law the Land cannot be sold for ever, for that it is his*

as well as theirs, he being resolv'd not to part with his Right. O my Brethren! Christ will not part with his Right of the Inheritance unto which you are also born; your Profuseness and Prodigality shall not make him let go his hold that he hath for you of Heaven; nor can you according to Law sell the Land for ever, since 'tis his, and he hath the principal and chief Title thereto. This also gives him ground to stand up to plead for you against all those that would hold the Kingdom from you for ever; for let *Satan* say what he can against you, yet Christ can say, *The Land is mine*, and consequently that his Brethren could not sell it. Yes, says Satan, *if the Inheritance be divided*. O but (says Christ) the Land is undivided, no man has his part set out and turn'd over to himself; besides, my Brethren yet are under-age, and I am made their *Guardian*; they have not power to sell the Land for ever, the Land is mine, also my Father has made me Feoffee in trust for my Brethren, that they may have what is allotted 'em when they are all come to a perfect Man, to the measure of the Stature of the Fulness of Christ, Eph. 4. 12, 13. and not before, and I will reserve it for them till then, and thus to do is the Will of my Father, the Law of the Judge, and also my unchangeable Resolution. And what can *Satan* say against this Plea? Can he prove that Christ has no Interest in the *Saint's Inheritance*? Can he prove that we are at age, or that our several parts of the Heavenly House is already deliver'd into our own Power? And if he goes about to do this, is not the Law of the Land against him? Doth it

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not say that our Advocate is Lord of all, *Acts* 10. 36. that the Kingdom is Christ's, that it is laid up in Heaven for us, *Eph.* 5. 5. *Col.* 1. 5. yea, that the Inheritance which is incorruptible, undefiled, and that fadeth not away, is reserved in Heaven for us, who are kept by the Power of God thro' Faith unto Salvation, *1 Pet.* 1. 3, 4, 5. Thus therefore is our Heavenly Inheritance made good by our Advocate, against the thwartings and branglings of the Devil; nor can our new Sins make it invalid, but it abideth safe to us at last, notwithstanding our Weaknesses; tho', if we sin, we may have but little comfort of it, or but little of its present Profits while we live in this present World. A Spendthrift, tho' he loses not his Title, may yet lose the present Benefit, but the Principal will come again at last, for we have an Advocate with the Father, Jesus Christ the righteous.

6. The Necessity of the Advocateship of Jesus Christ for us further appears in this, to wit, for that our Evidences, which declare that we have a Right to the Eternal Inheritance, are often out of our own hand, yea, and also sometimes kept long from us, the which we come not at the sight or comfort of again, but by our Advocate, especially when our Evidences are taken from us, because of a present forfeiture of this Inheritance to God, by this our that most foul Offence. Evidences, when they are thus taken away, as in David's case (*Pf.* 51. 12.) they were, why then they are in the God's hand laid up, I say, from the sight of them to whom they belong, till they even forget the Contents thereof, *2 Pet.* 1. 5, 6, 7, 8, 9.

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Now when Writings and Evidences are out of the hand of the Owners, and laid up in the Court here in Justice they ought to be kept, they are not ordinarily got thence again, but by the help of a Lawyer, an Advocate. Thus it is with the children of God; we do often forfeit our Interest in Eternal Life, but the Mercy is, the Forfeiture is into the hand of God, (not of the Law, nor Satan) wherefore he taketh away also our Evidences, (if not all, yet) some of 'em, as he saith, *I will take away my Peace from this People, even long-kindness and mercy*, Jer. 16. 5. This he took from David, 1 Chron. 17. 13. Psal. 51. 12. yet (not he took it from him that went before him) and he entreats for the restoration of it, saying, *Remember unto me the Joy of thy Salvation, and uphold me with thy free Spirit. And, Lord, turn us again, cause thy Face to shine, and we shall be saved*, Psal. 80. 7, 19:

Satan now also hath an opportunity to plead against us, and to help forward the Affliction, as our Servants did of old, *when God was but a little angry*, Zech. 1. 15. but Jesus Christ our Advocate is ready to appear against him, and to send us from heaven our old Evidences again, or to signify to us, that they are yet good and authentick, and cannot be gainsaid. Gabriel, saith he, *make this man understand the Vision*, Dan. 8. 16. And again, *Run, speak to this young man, saying, Jerusalem shall be inhabited as Towns without Walls. Jerusalem had been in Captivity, had many Evidences of God's Favour and Love for reason of her Sin, and her Enemy slept in to*

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augment her Sin and Sorrow, but there was a man among the *Myrtle-trees* that were in the bottom that did prevail with her God to say, *I am returned to Jerusalem with mercies*; and then commands to be proclaim'd, *That his Cities through prosperity should yet be spread abroad*, Zech. i. 11, to 17.

Thus, by vertue of our *Advocate*, we are either made to receive our old Evidences for Heaven again, or else are made to understand that they yet are good, and stand valid in the Court of Heaven; nor can they be made ineffectual, but shall abide the Test at last, because our *Advocate* is also concern'd in the Inheritance of the Saints in Light. Christians know what it is to lose their Evidences for Heaven, and to receive 'em again, or to hear that they hold their Title by 'em, but perhaps they know not how they come at this Privilege; therefore the Apostle tells 'em, they have an *Advocate*: And that by him, as *Advocate*, they enjoy all these Advantages, is manifest, because his *Advocate's* Office is appointed for our help when we sin, that is, commit Sins that are great and heinous. *If any man sin, we have an Advocate*,

By him the Justice of God is vindicated, the Law answer'd, the Threatnings taken off, the measure of Affliction that for Sin we undergo, determin'd, our Titles to Eternal Life preserv'd, and our comfort of 'em restor'd, notwithstanding the Wit, and Rage, and Envy of Hell. So that Christ gave himself for us as a *Priest*, died for us as a *Sacrifice*, but pleadeth Justice and Righteousness in a way of Justice and Righteousness (for

such is his *Sacrifice*) for our Salvation, from the Death that is due to our foul or high Transgressions, as an *Advocate*.

Thus have I given you (thus far) an Account of the Nature, End, and Necessity of the *Advocateship* of Jesus Christ, and should now come to the Use and Application, only I must first remove an Objection or two.

Obj. *But what need all these Offices of Jesus Christ? or, what need you trouble us with these nice distinctions? 'tis enough for us to believe in Christ in the general, without considering him under this and that Office.*

Ans. The Wisdom of God is not to be charg'd with needless doing, when it giveth to Jesus Christ such variety of Offices, and calleth him to so many sundry Employments for us. They are all thought necessary by Heaven, and therefore should not be counted superfluous by Earth. And to put a Question upon thy Objection, What's a *Sacrifice* without a *Priest*? And what's a *Priest* without a *Sacrifice*? And the same I say of his Advocate's Office, What's an *Advocate* without the exercise of his Office? And what need of an *Advocate's* Office to be exercis'd, if Christ as *Sacrifice* and *Priest*, by God, was thought sufficient? Each of these Offices are sufficient for the perfecting of the Work for which they are design'd, but they are not all design'd for the self-same particular thing. Christ as *Sacrifice* offereth not himself, 'tis Christ as *Priest* does that; Christ as *Priest* dieth not for our Sins, 'tis Christ as *Sacrifice* does so. Again, Christ as a *Sacrifice* and a *Priest* limits him-

himself to those two Employments, but as an *Advocate* he lanches out into a third. And since these are not confounded in Heaven, nor by the Scriptures, they should not be confounded in our Apprehensions, nor accounted useless.

'Tis not therefore enough for us that we exercise our Thoughts upon Christ in an undistinct and general way, but we must learn to know him in *all* his Offices, and to know the Nature of his Offices also; our Condition requires this, it requireth it, I say, as we are guilty of Sin, as we have to do with God and with our Enemy the Devil. As we are guilty of Sin, so we need a Sacrifice; and because we are also Sinners, we need one perfect to present our Sacrifice for us to God. We have need also of him as Priest, to present our Persons and Services to God. And since God is just, and upon the Judgment-seat; and since also we are subject to sin grievously; and again since we have an Accuser who will by Law plead at this Bar of God our Sins against us, to the end we might be condemn'd, we have need of, and also have an *Advocate with the Father, Jesus Christ the righteous*.

Alas! how many of God's precious People, for want of a distinct knowledge of Christ in all his Offices, are at this day sadly baffled with the Sophistications of the Devil! To instance no more than this one thing; When they have committed some heinous Sin after Light receiv'd, how are they, I say, toss'd, and tumbled, and distressed with many Perplexities? They cannot come to any Anchor in this their troubled Sea; they

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from Promise to Promise, from Providence to Providence, from this to that Office of Jesus Christ, but forget that he is (or else understand not what it is for this Lord Jesus) to be an *Advocate* for them. Hence they *so often* sink under the Fears that their Sin is unpardonable, and that therefore their condition is desperate: Whereas if they would but consider that Christ is their Advocate, and that he is therefore made an Advocate, to save them from those high Transgressions, that are committed by them; and that he waits upon his Office continually before the Judgment-seat of God; they would conceive Relief, and be made hold up their Head, and would more strongly twist themselves from under that Guilt and burden (those Ropes and Cords wherewith by their Folly they have so strongly bound themselves) than commonly they have done or do.

Obj. 2. *But notwithstanding what you have said, Sin is a deadly stick in my way. It will not out of my mind, my Cause being bad, but Christ will deliver me.*

Ans. 'Tis true, Sin is and will be a deadly stick and stop to Faith, attempt to exercise it on Christ consider'd under which of his Offices or Relations you will; and above all, the Sin of Unbelief is the Sin that doth so, or most easily beset us, &c. 12. 1, 2. And no marvel, for it never acteth alone, but is back'd not only with Guilt and Ignorance, but also with carnal Sense and Reason. He that is ignorant of this, knows but little of himself, or of what believing is: He that undertakes to believe, sets upon the hardest Task that ever

was propos'd to Man; not because the things impos'd upon us are unreasonable or unaccountable, but because the Heart of Man, the more true any thing is, the more it sticks and stumbles thereat. And says Christ, *Because I tell you the truth, ye believe me not*, Joh. 8. 45. Hence *believing* is call'd *labouring*, Heb. 4. 11. and 'tis the forest Labour (at times) that any man can take in hand, because assaulted with the greatest Oppositions; but believe thou must, be the Labour never so hard, and that not only in Christ in a general way, but in him as to his several Offices, and as to this of his being an Advocate in particular, else some Sins and some Temptations will not, in their guilt or vexatious trouble, easily depart from thy Conscience, no, not by Promise, nor by thy attempt to apply the same by Faith. And this the Text insinuateth, by its setting forth of Christ as Advocate, as the only or best and most speedy way of relief to the Soul in certain cases.

There is then an Order that thou must observe in the exercise of thy Soul in a way of believing.

1. Thou must believe unto Justification in general, and for this thou must direct thy Soul to the Lord Christ, as he is a Sacrifice for Sin, and as a Priest offering that Sacrifice; so as a Sacrifice thou shalt see him appeasing Divine Displeasure for thy Sin, and as a Priest spreading the skirt of his Garment over thee, for the covering of thy nakedness; thus being cloath'd, thou shalt not be found naked.

2. This when thou hast done as well as thou canst, thou must in the next place keep thine Eyes

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upon the Lord Christ as improving, as Priest in Heaven, the Sacrifice which he offer'd on Earth for the continuing of thee in a state of Justification thy lifetime, notwithstanding those common Infirmities that attend thee, and to which thou art incident in all thy holy Services or best of thy Performances, *Rom. 5. 10. Exod. 28. 31, 38.* For therefore is he a Priest in Heaven, and by his Sacrifice interceding for thee.

3. But if thy Foot slippeth, if it slippeth greatly, then know thou, 'twill not be long before a Bill be in Heaven preferr'd against thee by the Accuser of the Brethren; wherefore then thou must have recourse to Christ as *Advocate*, to plead before God thy Judge, against the Devil thine Adversary, for thee.

4. And as to the badness of thy Cause, let nothing move thee, save to Humility and Self-abasement, for Christ is glorified by being concern'd for thee; yea, the Angels will shout aloud to see him bring thee off. For what greater Glory can we conceive Christ to obtain as Advocate, than to bring off his People when they have sinned, notwithstanding Satan's so charging of them for them as he doth?

He gloried when he was going to the Cross to die, he went up with a shout and the sound of a Trumpet, to make Intercession for us; and shall we think that by his being an Advocate he receives no additional Glory? 'Tis Glory to him doubtless to bear the Title of an *Advocate*, and much more to plead and prosper for us against our Adversary as he doth.

5. And I say again, for thee to think that Christ will reject thee for that thy Cause is bad, is a kind of thinking Blasphemy against this his Office and his Word, for what doth such a man but side with *Satan* while Christ is pleading *against* him? I say 'tis as the Devil would have it, for it puts strength unto his Plea against us, by encreasing our Sin and Wickedness. But shall Christ take our Cause in hand, and shall we doubt of good success? This is to count *Satan* stronger than Christ, and that he can longer abide to oppose, than Christ can to plead for us. Wherefore away with it, not only as to the Notion, but also as to the Heart and Root thereof.

Oh! when shall Jesus Christ our Lord be honour'd by us as he ought? This dastardly Heart of ours, when shall it be more subdued and trodden under-foot of Faith? When shall Christ ride Lord, and King, and Advocate upon the Faith of his People as he should? He is exalted before God, before Angels, and above all the Power of the Enemy, there is nothing comes behind but the Faith of his People.

Obj. 3. *But since you follow the Metaphor so close, I will suppose, if an Advocate be entertain'd, some Recompence must be given him; his Fee! who shall pay him his Fee? I have nothing; could I do any thing to make this Advocate part of Amends, I could think I might have Benefit from him, but I have nothing; What say you to this?*

Ans. Similitudes must not be strain'd too far, but yet I have an Answer for this Objection. There is, in some cases, Law for them that have

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Money, ay, Law and Lawyers too, and this is all'd a suing in *Forma pauperis*, and such Lawyers are appointed by Authority for that purpose. Indeed I know not that it is thus in every Nation, but 'tis sometimes so with us in England; and this is the way altogether in the Kingdom of Heaven before the Bar of God. All is done here for us in *Forma pauperis*, on free-cost; for our Advocate or Lawyer is thereto design'd and appointed of his Father.

Hence Christ is said to plead the Cause, not of the rich and wealthy, but of the poor and needy; not of those that have many Friends, but of the Fatherless and Widow; not of them that are fat and strong, but of those under sore Afflictions, Prov. 22. 22, 23. chap. 23. 10, 11. & 31. 9. He shall stand at the right hand of the Poor, to save him from them that condemn his Soul, Psal. 109. 31. or as 'tis in the Margin, from the Judges of his Soul. This then is the manner of Jesus Christ with Men; he doth freely what he doth, not for Price or Reward. I have raised him up, says God, and I will direct all his ways: he shall build my City, and he shall let go my Captives, not for a Price nor Reward, Isa. 45. 13.

Spoke of Cyrus, a type of Christ.

This, I say, is the manner of Jesus Christ with Men; he pleads, he sues in *Forma pauperis*, gratis, and of meer compassion; and hence 'tis that you have his Clients give him thanks, for that is all the Poor can give: I will greatly praise the Lord with my mouth, I will praise him among the multitude, for he shall stand at the right hand of

the Poor, to save him from them that condemn his
Soul, Psal. 109. 30.

They know but little that talk of giving to
Christ, except they mean, they would give him
Blessing and Praise. He bids us *come freely*, take
freely, and tells us that he will *give and do freely*
Rev. 22. 17. & 21. 6. Let him have *that which is*
his own, to wit, thy self, for thou art the Price of
his Blood. David speaks very strangely of giving
to God for mercy bestow'd on him; I call it
strangely, because indeed 'tis so to reason; What
(says he) shall I render to the Lord for all his bene-
fits? I will take this Cup and call for more, Psal.
116. 12, 13. God has no need of thy Gift, nor
Christ of thy Bribe to plead thy Cause; take
thankfully what is offer'd, and call for more
that's the best giving to God. God is rich enough
talk not then of giving, but of receiving, for thou
art poor; be not *too high*, nor think thy self
good to live by the Alms of Heaven; and since
the Lord Jesus is willing to serve thee freely, and
to maintain thy right to Heaven against thy Foe
to the saving of thy Soul, without Price or Re-
ward, Let the Peace of God rule in thee, to the
which thou art also called, as is the rest of the body,
and be thou thankful, Col. 3. 15.

This then is the Privilege of a Christian, we
have an Advocate with the Father, Jesus Christ the
righteous; one that pleadeth the Cause of his
People against those that rise up against 'em, of his
Love, Pity, and meer Good-will. Lord, open the
Eyes of dark Readers, of disconsolate Saints, that
they may see who is for 'em, and on what terms

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Obj. 4. But if Christ doth once begin to plead for me, and shall become mine Advocate, he will always be troubled with me, unless I should of my self forsake him, for I am ever in Broils and Suits of Law, Action after Action is laid upon me, and I am sometimes ten times in a day summoned to answer my Doings before God.

Ans. Christ is not an Advocate to plead a Cause for two, nor to deliver the Godly from an Accusation or two; He delivereth Israel out of all his troubles, 2 Sam. 22. 28. and chuses to be an Advocate for such; therefore the Godly of old did use to shake from the greatness of their Troubles and the abundance of their Troublers, an Argument to the Lord Christ to send and lend them Help: Have mercy upon me, said David, consider my trouble which I suffer of them that hate me, Psal. 9. 13. And again, Many are they that rise up against me, many there be that say of my Soul, There is no help for him in God, Psal. 3. 1, 2. Yea, the Troubles of this Man were so many and great, that his Enemies began to triumph over him, saying, There is no help for him in God, ver. 7. But could he not deliver him, or did the Lord forsake him? No, no; Thou hast smitten, saith he, all mine Enemies upon the Cheek-bone; thou hast broken the Teeth of the Ungodly. And as he delivereth them from their Troublers, so also he pleadeth all their Causes; Lord, saith the Church, thou hast pleaded the Causes of my Soul, thou hast redeemed my Life, Lam. 3. 58. Mark, troubled Christian, thou sayst thou hast been arrested oft-times in a day, and as often summon'd to appear at God's Bar, there to

answer to what shall be said to thy charge; and here for thy encouragement thou read'st, that the Church hath an *Advocate* that pleadeth the *Causes* of her Soul, that is, all her Causes, to deliver her. He knows that so long as we are in this World we are subject to Temptation and Weakness, and thro' them made guilty of many bad things; wherefore he hath prepar'd himself to our Service, and to abide with the Father an *Advocate* for us. As *Solomon* saith of a Man of great wrath, *Prov.* 19. 19. so it may be said of a Man of great Weakness, (and the best of Saints are such) *he must be delivered* again and again: yea, many a time, saith *David*, *did he deliver them*, *Psal.* 106. 44, 45. to wit, more than once and twice, and he will do so for thee, if thou entertain him to be thine Advocate. Thou talk'st of leaving him, but then whither wilt thou go? all else are vain things, things that cannot profit, *1 Sam.* 12. 20, 21, 22, 23. and he will not forsake his People, tho' their Land be filled with sin against the Holy One of Israel, *Jer.* 51. 5. I know the modest Saint is apt to be abash'd, to think what a troublesome one he is, and what a *Make-work* he has been in God's House all his days; and let him be filled with holy blushing, but let him not forsake his Advocate.

Having thus spoken to these Objections, let us now come to make some use of the whole: And,

Use 1. First, I would exhort the Children to consider the Dignity that God hath put upon Jesus Christ their Saviour; for by how much God hath call'd his Son to Offices and Places of Trust,

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by so much he hath heap'd Dignities upon him. 'Tis said of *Mordecai*, That he was next to the King *Abasuerus*; And what then? Why then the Greatness of *Mordecai* and his high Advance must be written in the Book of the Chronicles of the Kings of *Media* and *Persia*, *Esth.* 10. 1, 2, 3. to the end his Fame might not be buried nor forgot, but remember'd and talk'd of in Generations to come. Why, my Brethren, God hath exalted *Jesus of Nazareth*, hath made him the only great one, having given him a Name above every Name: Name, did I say, a Name and Glory, beyond all Names, and above all Names, as doth witness both his being set above all, and the many Offices which he executeth for God on behalf of his People. 'Tis counted no little addition to Honour, when Men are not only made near to the King, but also entrusted with most, if not almost with all the most weighty Affairs of the Kingdom. Why this is the Dignity of Christ, he is, 'tis true, the natural Son of God, and so high, and one that abounds with Honour, but this is not all, God has conferr'd upon him, as Man, all the high and most mighty Honours of Heaven; he hath made him Lord Mediator betwixt him and the World: This in general. And particularly, he hath call'd him to be his High-priest for ever, *Heb.* 7. 21, 22, 23, 24. and hath sworn he shall not be chang'd for another; he hath accepted of his Offering once for ever, counting that there is wholly enough, in what he did once, to perfect for ever them that are sanctified, to wit, set apart to Glory, *Heb.* 10. 11, 12, 13.

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He is Captain-General of all the Forces that God hath in Heaven and Earth, the King and Commander of his People, *Chap. 9. 25, 26.*

He is Lord of all, and made Head over all things to the Church, *Eph. 1. 22.* and is our *Advocate* with the Father. O the Exaltation of *Jesus Christ*! Let Christians therefore in the first place consider this. Nor can it be but profitable to 'em, if withal they consider, that all this Trust and Honour is put and conferr'd upon him in relation to the advantage and advancement of Christians. If Christians do but consider the nearness that is 'twixt Christ and them, and withal consider how he is exalted, it must needs be matter of Comfort to 'em. He is my Flesh and my Bone that is exalted, it is my Friend and Brother that is thus set up and preferr'd. 'Twas something to the *Jews* when *Mordecai* was exalted to Honour, they had thereby ground to rejoyce and be glad, for that one of themselves was made the Lord Chief by the King, and the great Governour of the Land, for the good of his Kindred. True, when a Man thinks of Christ, as sever'd from him, he sees but little to his Comfort in Christ's Exaltation, but when he looks upon Christ, and can say, *my Saviour, my Priest, or the chief Bishop of my Soul*, then he will see much in his being thus promoted to Honour. Consider then of the Glories to which God has exalted our Saviour, in that he hath made him so high. 'Tis comely also when thou speakest of him, that thou name his Name with some additional Title, thereby to call thy Mind to the remembrance, and so to the greater

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greater reverence of the Person of thy *Jesus*, as, our *Lord Jesus*, our *Lord* and *Saviour Jesus Christ*, the *Apostle* and *High-Priest* of our Profession *Christ Jesus*, *2 Pet. 2. 20. Heb. 3. 1, &c.* Men write themselves by their Titles, as *John* Earl of such a place, *Anthony* Earl of such a place, and *Thomas* Lord, &c. 'Tis common also to call men in great Places by their Titles rather than by their Names, yea, it also pleases such great ones well, as, *my Lord High Chancellor of England*, *my Lord Privy-Seal*, *my Lord High Admiral*, &c. And thus should Christians make mention of *Jesus Christ* our Lord, adding to his Name some of his Titles of Honour, specially since all Places of Trust and Titles of Honour conferr'd on him are of special Favour to us. I did use to be much taken with one Sect of Christians, for that it was usually their way, when they made mention of the Name of *Jesus*, to call him *The blessed King of Glory*: Christians should do thus, 'twould do 'em good; for why doth the *Holy Ghost*, think you, give him all these Titles, but that we should call him by them, and so make mention of him one to another; for the very calling of him by this or that Title or Name belonging to this or that Office of his, giveth us Occasion not only to think of him as exercising that Office, but to enquire by the Word, by Meditation, and one of another, what there is in that Office, and what by his exercising of that, the Lord *Jesus* profiteth his Church.

How will Men stand for that Honour that by Superiors is given to 'em, expecting and using all things, to wit, Actions and Carriages, so as that thereby

thereby their Grandeur may be maintain'd: And, saith Christ, *ye call me Master and Lord, and ye say well, for so I am*, Joh. 13. 13. Christ Jesus our Lord would have us exercise our selves in the knowledge of his glorious Offices and relative Titles, because of the advantage that we get by the knowledge of 'em, and the Reverence of and Love to him that they beget in our Hearts. The Disciple, saith the Text, *whom Jesus loved said unto Peter, It is the Lord*; and when Simon Peter heard that it was the Lord, he girt his Fisher's Coat unto him (for he was naked) and did cast himself into the Sea; and the other Disciples came in a little Ship, to wit, to shore, to wait upon their Lord, Chap. 21. The very naming of him under the Title of Lord, bow'd their Hearts forthwith to come with joint readines to wait upon him. Let this also learn us to distinguish Christ's Offices and Titles, not to confound 'em, for he exerciseth those Offices, and beareth those Titles for great reason, and to our commodity.

Every Circumstance relating both to Christ's Humiliation and Exaltation ought to be duly weigh'd by us, because of that Mystery of God and of man's Redemption that is wrapt therein; for as there was not a Pin, nor a Loop, nor a Tack in the Tabernacle, but had in it Use of Instruction to the Children of Israel, so there is not any part, whether more near or more remote to Christ's Suffering and Exaltation, but is, could we get into it, full of spiritual advantage to us.

To instance the *Water* that came out of Christ's Side, a thing little taken notice of, either by Preachers

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Preachers or Hearers, and yet *John* makes it one of the *Witnesses* of the Truth of our *Redemption*, and a *Confirmation* of the certainty of that *Record* that God to the World hath given of the Sufficiency that is in his Son to save, *Joh. 19. 34.* *Joh. 5. 5, to 9. Gal. 3. 17. Rom. 4. 9, to 12.*

When I have consider'd that the very *timing* of Scripture Expressions, and the Season of administering Ordinances, has been argumentative to the promoting of the Faith, and way of Justification by Christ; it has made me think that both myself and most of the People of God look over the Scriptures *too* slightly, and take *too* little notice of that or of those many *Honours* that God for our good has conferr'd upon Christ. Shall he be call'd a *King*, a *Priest*, a *Prophet*, a *Sacrifice*, an *Altar*, a *Captain*, a *Head*, a *Husband*, a *Father*, a *Fountain*, a *Door*, a *Rock*, a *Lion*, a *Saviour*, &c. and shall we not consider these things? And shall God to all these add moreover, that he is an *Advocate*, and shall we take no notice thereof, or jumble things so together, that we lose some of his Titles and Offices, or so be concern'd with one, as not to think we have need of the benefit of the rest? Let us be assur'd thus to do or think, and let us give to him that is thus exalted the *Glory* due unto his Name.

Use 2. Secondly, As we should consider the Titles and Offices of Christ in general, so we should consider *this* of his being an Advocate in particular; for this is one of the Reasons which induced the Apostle to present him here under that very *notion* to us, namely, that we should have

have Faith about it, and consider of it to our comfort. If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous. An Advocate, as I said, is one that hath Power to plead for another in *this*, or *that*, or any Court of Judicature. Be much therefore in the meditation of Christ, as executing of this his Office for thee, for many Advantages will come to thee thereby. As,

1. *This will give thee to see that thou art not forsaken when thou hast sinned*; and this has not in it a little Relief only, but yieldeth Consolation in time of need.

There is nothing that we are more prone unto, than to think we are forsaken when we have sinned, when for this very thing, to wit, to keep us from thinking so, is the Lord Jesus become our Advocate; If any man sin, we have an Advocate. Christian, thou that hast sinned, and that with the guilt of thy Sin art driven to the brink of Hell, I bring thee news from God, thou shalt not die, but live, for thou hast an Advocate with the Father. Let this therefore be consider'd by thee, because it yieldeth this Fruit.

2. *The study of this Truth will give thee ground to take courage to contend with the Devil concerning the largeness of Grace*, by Faith, since thy Advocate is contending for thee against him at the Bar of God. 'Tis a great encouragement for a Man to hold up his Head in the Country, when he knows he has a special Friend at Court. Why our Advocate is a Friend at Court, a Friend there ready to give the onset to Satan, come he when

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he will: *We have an Advocate with the Father;* an Advocate, or one to plead against Satan for us.

3. *This Consideration will yield Relief, when by Satan's Abuse of some other of the Offices of Christ thy Faith is discourag'd and made afraid.* Christ, as a Prophet, pronounces many a dreadful Sentence against Sin; and Christ, as a King, is of power to execute 'em: And Satan, as an Enemy, has Subtily enough to abuse both these, to the almost utter Overthrow of the Faith of the Children of God. But what will he do with him as he is an Advocate? Will he urge that he will plead against us? He can't, he has no such Office. *Will he plead against thee with his great Power?* No, but he would put strength into thee, Job 23. 3, 4, 5, 6. Wherefore Satan doth all he may to keep thee ignorant of this Office, for he knows, that as Advocate, when he is so apprehended, the Saints are greatly reliev'd by him, even by a believing thought of that Office.

4. *This Consideration, or the Consideration of Christ as exercising of this Office, will help thee to put by that Vizard wherewith Christ by Satan is misrepresented to thee, to the weakning and affrighting of thee.* There is nothing more common among Saints than thus to be wrong'd by Satan; for as he will labour to fetch Fire out of the Offices of Christ to burn us, so to present him to us with so dreadful and so ireful a Countenance, that a Man in Temptation and under Guilt shall hardly be able to lift up his Face to God.

But now, to think really that he is my Advocate, this heals all. Put a Vizard upon the Face of

a Father, and it may perhaps for a while frighten the Child ; but let the Father speak, let him speak in his own Fatherly Dialect to the Child, and the Vizor is gone, if not from the Father's Face, yet from the Child's Mind, yea, the Child notwithstanding that Vizor, will adventure to creep into its Father's Bosom. Why thus 'tis with the Saints when Satan deludes and abuses them, by disfiguring the Countenance of Christ to their view. Let them but hear their Lord speak in his own natural Dialect, (and then he doth so indeed when we hear him speak as an *Advocate*) and their Minds are calm'd, their Thoughts settled, their Guilt made to vanish, and their Faith to revive.

Indeed the Advocateship of *Jesus Christ* is not much mention'd in the Word, and because it is no oftner made mention of, therefore perhaps it is that some Christians do so lightly pass it over, when on the contrary the rarity of the thing should make it the more admirable ; and perhaps it is therefore so little made mention of in the Bible, because it should not by the *common sort* be abus'd, but is as it were privately dropt in a corner, to be found by them that are for finding Relief for their Soul, by a diligent search of the Scriptures, for Christ in this Office of Advocateship is only design'd for the Child of God, the World hath nothing therewith to do. Methinks that which alone is proper to Saints, and that which by God is peculiarly design'd for 'em, they should be mightily taken withal ; the peculiar *Treasure of Kings*, the peculiar *Privilege of Saints*,

Oh! this should be affecting to us: Why, Christ as an Advocate is such. *Remember me, O Lord,* said the Psalmist, *with the Favour that thou bearest to thy People: O visit me with thy Salvation, that I may see the good of thy chosen, that I may rejoyce in the gladness of thy Nation, that I may glory with thine Inheritance,* Psal. 106. 4, 5. The Psalmist, you see here, is crying out for a share *in*, and the knowledge of the *peculiar Treasure of Saints*; and this of Christ as Advocate is such, wherefore study it, and prize it so much the more: This Advocate is *ours*.

1. Study it with reference to its *Peculiarity*: it is for the Children, and no body else, for the Children little and great; this is Childrens Bread, this is a Mess for *Benjamin*, this is to be eaten in the holy place. Children use to make much of that which by way of speciality is by their Relations bestow'd on 'em. *And Naboth said to Ahab, be Lord forbid it me, that I should give the Inheritance of my Father to thee,* 1 Kin. 21. 3. no truly will I not. Why so? because it was my Father's Gift, not in common to all, but to me in special.

2. Study this Office in the *Nature of it*, for herein lies the Excellency of any thing, even in the Nature of it: wrong thoughts of this or that abuses it, and takes its natural Glory from it, take heed therefore of misapprehending, while thou art seeking to apprehend Christ as thy Advocate. Men judge of Christ's Offices while they are at too great a distance from 'em, but *Let them come near,* says God, *then let them speak,* Isa. 41. 1. as *Elijah* said to his Friends (when he had seen them

them judge amiss) *Let us chuse to us Judgment, let us know among our selves what is good,* Job 34. 4. So say I, study to know, rightly to know the Advocate Office of *Jesus Christ*: It is one of the easiest things in the World to miss of the Nature while we speak of the Name and Offices of *Jesus Christ*; wherefore *look to it*, that thou study the Nature of the Office of his Advocateship, of his Advocateship for, for so you ought to consider it. There is an *Advocate* for, not against the Children of God, *Jesus Christ the righteous*.

3. Study this Office with reference to its efficacy and prevalency: *Job* says, *After my Words the spake not again,* Job 29. 22. And when *Christ* stands up to plead, all must keep silence before him. True, Satan had the first Word, but *Christ* the last in the Business of *Joshua*, and such a last as brought the poor man off well, *tho' cloathed with filthy garments,* Zec. 3. Satan must be speechless after a Plea of our Advocate, how rampant soever he is afore; or as *Elihu* has it, *He was amazed, he answered no more, he left off speaking.* Shall he that speaks in Righteousness give place, and he who has nothing but Envy and Deceit be admitted to stand his ground? Behold, the Angels cover their Faces when they speak of his Glory; how then shall not Satan bend before him? In the days of his Humiliation he made him cringe and creep, how much more then now he is exalted to Glory, to glory to be an Advocate, an Advocate for his People? *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous*.

4. Study the Faithfulness of *Christ* in his execution

tion of this Office, for he will not fail nor forsake them that have entertain'd him for their *Advocate*. He will *thorowly* plead their Cause, *Fer. 50. 34. Faithful and true*, is one of his Titles, and you shall faithfully be serv'd by him; you may boldly commit your Cause unto him, nor shall the badness of it make him fail, or discourage him in his work, for it is not the badness of a Cause that can hinder him from prevailing, because he hath wherewith to answer for all thy Sins, and a new Law to plead by, thro' which he will make thee a Conqueror: He is also for sticking to a man to the end, if he once engages for him, *Joh. 13. 1, 2.* He will threaten and love, he will chastise and love, he will kill and love, and thou shalt find it so. And he will make this appear at the last, and Satan knows it is so now, for he finds the power of his repulses while he pleadeth for him at the Bar against him. And all this is in very Faithfulness.

5. Study also the need that thou hast of a Share in the execution of the *Advocateship* of Jesus Christ. Christians find that they have need of washing in the Blood of Christ, and that they have need of being cloath'd with the Righteousness of Christ; they also find that they have need that Christ should make Intercession for them, and that by him (of necessity) they must approach God, and present their Prayers and Services to him; but they do not so well see that they need that Christ should also be their *Advocate*. And the reason thereof is this; they forget that their Adversary makes it his business to accuse them before the Throne of God; they consider not the long Scrolls and

and many Crimes wherewith he chargeth them in the presence of the Angels of God: I say, this is the cause that the Advocateship of Christ is so little consider'd in the Churches; yea, many that have been reliev'd by that Office of his, have not understood what thereby he has done for 'em.

But perhaps this is to be kept from many till they come to behold his Face, and till all things shall be reveal'd, that Christ might have Glory given him in the next World for doing of that for them, which they so little thought of in this. But do not thou be content with this Ignorance, because the knowledge of his *advocating* it for thee will yield thee *present* Relief. Study therefore thine own Weakness, the Holiness of the Judge, the Badness of thy Cause, the Subtilty, Malice, and Rage of thine Enemy, and be assur'd that whenever thou sinnest, by and by thou art for it accus'd before God, at his Judgment-seat. These things will, as it were by way of necessity, instill into thy Heart the need that thou hast of an Advocate, and will make thee look as to the Blood and Righteousness of Jesus Christ to justify thee, so to Christ as an Advocate to plead thy Cause, as did holy *Job* in his Distresses, *Job* 16: 21.

Use 3. Thirdly, Is Christ Jesus not only a Priest of, and a King over, but an Advocate for his People? Let this make us stand and wonder, and be amazed at his *Humiliation* and *Condescension*. We read of his *Humiliation* on Earth when he put himself into our *Flesh*, took upon him our *Sins*, and made them as *his own* unto Condemnation and Death. And to be an Advocate is an Office reproachful

to the malicious, if any Man be such an one,
 for those that are base and unworthy. Yea, and
 the higher and more honourable the Person is
 that pleads for such, the more he humbles him-
 self. The Word doth often, in effect, account
 him, now in Heaven as a Servant for us, and Acts
 of Service are acts of Condescension. And I am
 sure some Acts of Service have more of that in
 them than some. And I think, when all things
 are considered, that Christ neither doth, nor can
 do any thing for us there, of more condescend-
 ing Nature than to become our *Advocate*. True,
 he glories in it but that doth not shew that the
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 Titles of Honour. But that is to shew how high
 God esteems of, and dignifies all his acts,
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 his Honour and Glory in his Kingdom, yet the
 Work it self is amazingly mean.

I speak after the manner of Men: It is ac-
 counted so in this World: How ignoble and un-
 respectful doth a Man make himself, specially
 to his Enemy, when he undertaketh to plead a
 bad Cause, if it happeneth to be the Cause of
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 every one so in our selves, for whom he is be-
 come an *Advocate with the Father*. True we are
 made worthy in him, but that's no thanks to
 us; as to our selves, and our Cause, both are
 yet bad enough. And let us now leave off dis-
 couraging, and stand amazed at his Condescension.
 He humbleth himself to behold things that are in
 Heaven, *Psal.* 113.4, 5, 6. and Men of old did
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use to wonder to think that God should so much stoop, as to open his Eyes to look upon Man, once so much as to mind him, *Job* 14. 1, 2, 3. *Psal.* 144. 3, 4. *Job* 7. 17. *Psal.* 8. 4. And if these be acts that bespeak a condescension, what will you count of Christ's standing up as an *Advocate* to plead the Cause of his People? Must not that be much more so accounted. Oh the Condescension of Christ in Heaven! While Cavillers quarrel at such kind of Language, let the Saints stay themselves and wonder at it, and be so much the more affected with his Grace. The Persons are base, the Crimes are base, which the Persons are Charged, wherefore one would think, that has but the Reason to think that it is a great Condescension of Christ now in Heaven to take upon him to be an *Advocate* for such a People, especially if you consider the openness of this Work of Christ, for this thing is not done in a Corner.

This is done in open Court.

First, *with an holy and just God*: for he is the Judge of all, and his Eyes are purer than to behold Iniquity, yea his very Essence, and Presence is a consuming Fire, yet before, and with this God, and that for such a People, Jesus Christ the King will be an *Advocate*. For one mean Man to be an *Advocate* for the base, with one that is not considerable, is not so much. But for Christ to be an *Advocate* for the base, and for the base too under the basest Consideration, this is to be wondered at. When *Bathsheba* the Queen, became an *Advocate* for *Adonijah*

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unto King Solomon, you see how he flounc'd at her, for that his Cause was bad; And why, saith he, dost thou ask Abishai for Adonijah? Ask for him the Kingdom also, 1 Kin. 2. 16, to 23. I told you before, that to be an Advocate did run one upon hazards of Reproach, and it may easily be thought that the Queen did blush when from the King her Son she receiv'd such a repulse; nor do we hear any more of her being an Advocate, I believe she had enough of this. But oh! this Christ of God, who himself is greater than Solomon, he is become an Advocate, an Advocate with the Father, who is the eternally just, and holy, and righteous God; and that for a People, with respect to him, far worse than could be Adonijah in the Eyes of his Brother Solomon. Majesty and Justice are dreadful in themselves, and much more so when approach'd by any, especially when the Cause, as to matter of Fact, is bad that the man is guilty of who is concern'd in the Advocateship of his Friend. And yet Jesus Christ is still an Advocate for us, an Advocate with the Father.

Secondly, Consider also before whom Jesus Christ doth plead as an Advocate, and that is before or in the presence and observation of all the Heavenly Host; for while Christ pleadeth with God for his People, all the Host of Heaven stands by, on the right hand and on the left, Mat. 10. 32. And tho' as yet there may seem to be but little in this Consideration, yet Christ would have us know and account it an infinite kindness of his to us, that he will confess, and not be asham'd of us before the Angels of his Father, Mark 8. 38. Angels are

are holy and glorious Creatures, and in some respect may have a greater knowledge of the nature and baseness of Sin than we, while here, are capable of, and so may be made to stand and wonder while the Advocate pleads with God for a People from Head to Foot cloath'd therewith: But Christ will not be ashamed to stand up for us before them, tho' they know how bad we are, and what vile things we have done: Let this therefore make us wonder.

Thirdly, Add to these how unconcern'd oftentimes those are with themselves and their own desolate condition, for whom Christ as an Advocate laboureth in Heaven with God, Alas, the Soul is as far off of knowing what the Devil is doing against it at God's Bar, as *David* was when *Saul* was threatening to have his Blood, while he was hid in the Field, 1 *Sam.* 20. 26, to 32. But O true *Jonathan*, how didst thou plead for *David*? Only here thou hadst the advantage of our Advocate, thou hadst a good Cause to plead, for when *Saul* thy Father said *David shall surely die*, thy Reply was, *Wherefore shall he be slain? what evil hath he done?* But Christ cannot say thus when he pleadeth for us at God's Bar, nor is our present Senselessness and Unconcernedness about his pleading, but an aggravation to our Sin. Perhaps *David* was praying while *Jonathan* was playing the Advocate for him before the King his Father; but perhaps the Saint is sleeping, yet sinning more, while Christ is pleading for him in Heaven: Oh! this should greatly affect us, this should make us wonder; this should be to con-

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sider'd by us, as to heighten our Souls to admiration of the Grace and Kindness of Christ.

Fourthly, Join to these the Greatness and Gravity, the Highness and glorious Majesty of the Man that is become our Advocate; says the Text, 'tis *Jesus Christ, we have an Advocate with the Father, Jesus Christ.*

Now, that *he* should become an *Advocate*, that he should embrace such an Employ as this of his *Advocateship*, let this be a wonderment, and so be accounted. But let us come to the 4th Use.

Use 4. Fourthly, Is it so? is Jesus Christ the Saviour also become our *Advocate*? Then let us labour to make that improvement of this Doctrine as tendeth to strengthen our Graces, and us in the management of 'em. Indeed this should be the Use that we should make of all the Offices of Christ, but let us at this time concern our selves about this; let, I say, the poor Christian thus expostulate with himself.

1. Is Christ Jesus the Lord mine *Advocate* with the Father? Then awake, my Faith, and shake thy self like a Gyant: Stir up thy self, and be not faint; Christ is the Advocate of his People, and pleadeth the Cause of the poor and needy. And as for Sin, which is one great stumble to thy actions, O my Faith, Christ has not only died for that as a Sacrifice, nor only carried his Sacrifice unto the Father into the holiest of all, but is there to manage that Offering as an Advocate, pleading the efficacy and worth thereof before God, against the Devil, for us.

Thus, I say, we should strengthen our Faith, for Faith has to do not only with the Word, but also with the Offices of Christ. Besides, considering how many the Assaults are that are made upon our Faith, we find all little enough to support it against all the Wiles of the Devil.

Christians too little concern themselves, as I have said, with the Offices of Jesus Christ, and therefore their knowledge of him is so little, and their Faith in him so weak. We are bid to have our Conversation in Heaven, and then a man so hath, when he is there in his Spirit by Faith, observing how the Lord Jesus doth exercise his Offices there for him. Let us often by Faith go to the Bar of God, there to hear our *Advocate* plead our Cause, we should often have our Faith to God's Judgment-seat, because we are concern'd there; there we are accus'd of the Devil, there we have our Crimes laid open, and there we have our Advocate to plead: And this is suggested in the Text, for it saith, *We have an Advocate with the Father*; therefore thither our Faith should go for help and relief in the day of our straits. I say we should have our Faith to God's Judgment-seat, and shew it there by the Glass of our Text what Satan is doing against, and the Lord Jesus for our Souls: We should also shew it how the Lord Jesus carries away every Cause from the Devil, and from before the Judgment-seat, to the comfort of the Children, the joy of Angels, and the shame of the Enemy. This would strengthen and support our Faith indeed, and would make us more able than for the most part we are, to

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apply the *Grace of God to our selves*, and hereafter to give more strong Repulses to Satan. 'Tis easie with a Man, when he knows that his Advocate has overthrown his Enemy, at the Kings-Bench-Bar, or *Court of Common-Pleas*, less to fear him the next time he sees him, and more boldly to answer him when he reneweth his Threats on him. Let Faith then be strengthened from its being exercised about the Advocateship of Jesus Christ.

2. As we should make use of Christ's Advocateship for the strengthening of our Faith, so we also should make use thereof, to the encouraging us to Prayer. As our Faith is, so is our Prayer, to wit, cold, weak and doubtful, if our Faith be so. When Faith cannot apprehend that we have access to the Father by Christ, or that we have an Advocate when charg'd before God for our Sins by the Devil, then we flag and faint in our Prayer: But when we begin to take courage to believe, and then we do so when most clearly we apprehend Christ, then we get up in Prayer: And according as a man apprehends Christ in his Undertakings and Offices, so he will wrestle with and supplicate God. As, suppose a man believes that Christ died for his Sins, why then he'll plead that in Prayer with God. Suppose also that a man understands that Christ *rose again for his justification*, why then he'll also plead that in Prayer; but if he knows no further, no further will he go. But when he shall know that there is for him also an Advocate with the Father, and that that Advocate is Jesus Christ: And when the Glory of this Office of Christ shall shine in the face of this

man's Soul, oh then he takes Courage to pray with that courage he had not before, yea, then is his Faith so supported and made strong, that his Prayer is more fervent and importuning abundance.

So that, I say, the Knowledge of the Advocateship of Christ is very useful to strengthen our Graces, and as of Graces in general, so of Faith and Prayer in particular. Wherefore our Wisdom is so to improve this Doctrine, that Prayer may be strengthened thereby.

3. As we should make use of this Doctrine to strengthen Faith and Prayer, *so we should make use of it to keep us humble*; for the more Offices Christ executeth for us with the Father, the greater sign that we are bad; and the more we see our badness, the more humble should we be. Christ gave for us the Price of Blood, but that is not all. Christ as a Captain has conquer'd Death and the Grave for us, but that is not all. Christ as a Priest intercedes for us in Heaven, but that is not all; Sin is still in us, and with us, and mixes it self with whatever we do, whether what we do be religious or civil; for not only our Prayers and our Sermons, our Hearings and Preaching, and so; but *our Houses, our Shops, our Trades, and our Beds* are all polluted with Sin; nor doth the Devil, our Night and Day Adversary, forbear to tell our bad deeds to our Father, urging, *that we might for ever be disinherited for this*. But what should we now do, if we had not an Advocate; yea, if we had not *one* who would plead in *Forma Pauperis*; yea, if we had not *one* that

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could prevail, and that would faithfully execute that Office for us? Why, we must die; but since we are rescued by him, let us, as to our selves, lay our Hand upon our Mouth, and be silent, or say, *Not unto us, O Lord, not unto us, but unto thy Name give Glory.* And I say again, since the Lord Jesus is fain to run thro' so many Offices for us before he can bring us to Glory, Oh! how low, how little, how vile and base in our own Eyes should we be?

'Tis a Shame for a Christian to think highly of himself, since *Christ* is fain to do so much for him, and he again not at all able to make him amends; but some whose Riches consist in nothing but *Scabs and Lice* will yet have *lofty Looks*.

But are not they much to blame, who sit lifting up of lofty Eyes in the House, and yet know not how to turn their Hand to do any things so, but that another, their betters, must come and mend their Work. I say, is it not more meet that those that are such, should *look and speak and act* as such, that declare their Sense of their *Unhandiness*, and their *Shame*, and the like for their *Unprofitableness*? Yea, is it not meet that to every one they should confess what *sorry ones* they are? I am sure it should be thus with Christians, and God is angry when 'tis otherwise. Nor doth it become these helpless ones to lift up themselves on high; let *Christ's Advocate*ship therefore teach us to be humble.

4. As we should improve this Doctrine to strengthen Faith, to encourage Prayer, and keep us humble, so we should *make Use of it to encourage*

rage Perseverance; that is, to *hold on*, to *hold out* to the end; for, for all those Causes the Apostle setteth *Christ* before us as an *Advocate*. There is nothing more discourages the truly Godly than the sense of their own Infirmities (as has been hinted all-along) consequently nothing can more encourage 'em to *go on*, than to think that *Christ* is an *Advocate* for 'em. The Services also that *Christ* has for us *to do* in this World are full of difficulty, and so apt to discourage: But when a Christian shall come to understand that (if we do what we can) 'tis not a Failing either in *Matter* or *Manner* that shall render it wholly unserviceable, or give the Devil that Advantage as to plead thereby, to prevail for our *Condemnation* and *Rejection*, but that *Christ*, by being our *Advocate*, saves us from falling short, and also from the rage of Hell: This will encourage us *to hold on*, tho' we do but *hobble* in all our *goings*, and *fumble* in all our *doings*; for we have *Christ* for an Advocate, in case we sin in the management of any Duty: *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

Let us therefore *go on* in all God's ways, as well as we can for our Hearts, and when our *Foot* slips, let us tell God of it, and *his Mercy* in *Christ* shall hold us up, *Psal. 84. 18.*

Darkness, and to be shut up in Prison is also a great discouragement to us, but our Advocate is for giving us Light, and for fetching us out of our Prison. True, he that *Joseph* chose to be his Advocate to *Pharaoh* remembred not *Joseph*, but forgot him, *Gen. 40. 14, 23*, but he that has *Jesus Christ*

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Christ to be his *Advocate* shall be remembered before God. He remembered us in our low estate, for his mercy endureth for ever; Mic. 7. 8, 9, ps. 136. 23. Yea, he will say to the Prisoners, *Shew your selves*, and to them that are in the Prison-House, *go forth*.

Satan sometimes gets the Saints into the Prison when he has taken 'em Captive by their Lusts, Rom. 7. 23. but they shall not be always there; and this should encourage us to go on in godly ways, for we must thro' many Tribulations enter into the Kingdom of Heaven.

Obj. But I cannot pray, says one, therefore how should I persevere? When I go to Prayer, instead of praying, my mouth is stopt; What would you have me do?

Well, Soul, tho' Satan may baffle thee, he cannot so serve thine *Advocate*; if thou must not speak for thy self, Christ thine *Advocate* can speak for thee. Lemuel was to open his Mouth for the dumb, to wit, for the Sons of Destruction, and to plead the Cause of the poor and needy, Prov. 31. 8, 9. If we knew the Grace of our Lord Jesus Christ so as the Word reveals it, we would believe, we would hope, and would, notwithstanding all discouragements, wait for the Salvation of the Lord. But there are many things that hinder, wherefore Faith, Prayer, and Perseverance are made difficult things unto us: But if any Man sin, we have an *Advocate with the Father, Jesus Christ the righteous*. And, God shall fight for you, and you shall hold your Peace, was once a good Word to me, when I could not pray.

5. As we should improve this Doctrin for the improvement and encouragement of these Graces, so we should improve it to the driving of Difficulties down before us, to the getting of ground upon the Enemy: Resist the Devil, drive him back, this is it for which thy Lord Jesus is an *Advocate* with God in Heaven; and this is it for the sake of which thou art made a Believer on Earth, 1 Pet. 5. 9. Heb. 12. 4. wherefore has God put this Sword [we have an *Advocate*] into thy hand, but to fight thy way thro' the World: *Fight the good Fight of Faith, lay hold on Eternal Life*, and say, *I will go in the strength of the Lord God*: And since I have an *Advocate with the Father, Jesus Christ the righteous*, I will not despair, tho' the iniquity of my heels should compass me about, Psal. 49. 5.

Use 5. Fifthly, Doth Jesus Christ stand up to plead for us with God, to plead with him for us against the Devil. *Let this teach us to stand up to plead for him before Men*, to plead for him against the Enemies of his Person and Gospel. This is but reasonable, for if Christ stands up to plead for us, why should not we stand up to plead for him? He also expecteth this at our hands, saying, *Who will rise up for me against the evil doers? Who will stand up for me against the Workers of Iniquity?* The Apostle did it, and counted himself engag'd to do it, where he saith, *he preached the Gospel of God with much contention*, 2 Thes. 2. 2. Nor is this the Duty of Apostles or Preachers only, but every Child of God should earnestly contend for the Faith once deliver'd to the Saints, Jude 3.

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And, as I said, there is reason why we should do this ; He standeth for us : And if we,

1. Consider the Disparity of Persons, to plead, it will seem far more reasonable. He stands up to plead with God, we stand up to plead with Men. The dread of God is great, yea, greater than the dread of Men.

2. If we consider the Persons pleaded for : He pleads for Sinners, for the inconsiderable, vile and base ; we plead for Jesus, for the great, holy and honourable. 'Tis an Honour for the Poor to stand up for the Great and Mighty, but what Honour is it for the Great to plead for the Base ? Reason therefore requireth that we stand up to plead for him, tho' there can be but little render'd why he should stand up to plead for us.

3. He standeth up to plead for us in the most holy Place, tho' we are vile ; And why should we not stand up for him in this vile World, since he is holy ?

4. He pleads for us tho' our Cause is bad, why should not we plead for him, since his Cause is good ?

5. He pleads for us against fallen Angels, why should we not plead for him against sinful Vanities ?

6. He pleads for us to save our Souls, why should not we plead for him, to sanctifie his Name ?

7. He pleads for us before the holy Angels, why should not we plead for him before Princes ?

8. He is not asham'd of us, tho' now in Heaven, why should we be asham'd of him before this adulterous and sinful Generation ?

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9. He is unwearied in his pleading for us, why should we faint and be dismay'd while we plead for him?

My Brethren, is it not reasonable that we should stand up for him in this World? Yea, is it not Reason that in all things we should study his Exaltation here, since he in all things contrives our *Honour* and *Glory* in Heaven? A Child of God should study in every of his Relations to serve the Lord *Christ* in this World, because *Christ*, by the execution of every one of his Offices, seeks our *Promotion* hereafter.

If these be not sufficient Arguments to bow us to yield up our Members, our selves, our whole selves to God, that we may be Servants of Righteousness unto him; yea, if by these and such-like we are not made willing to stand up for him before men, 'tis a sign that there's but little, if any, of the Graces of God in our Hearts.

Yea, further, that we should have now, at last, in reserve, *Christ* as authoriz'd to be our Advocate to plead for us, for this is the last of his Offices for us while we are here, and is to be put in practise for us when there are more than ordinary Occasions; this is to help, as we say, *at a dead lift*; even then when a Christian is taken for a *Captive*, or when he sinks in the *Mire* where is no standing, or when he is cloath'd with filthy Garments, or when the Devil doth desperately plead against us our evil Deeds, or when by our Lives we have made our Salvation questionable, and have forfeited our Evidences for Heaven: And why then should not we have also in reserve

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for Christ? And when *Profession* and *Confession* will not do, when *loss of Goods* and a *Prison* will not do, when *loss of Country* and of *Friends* will not do, then to bring it in, then to bring it in as the *Re-serve*, and as that which will do, to wit, willingly to lay down our *Lives* for his *Name*, *Ista. 24. 15. Joh. 21. 19.* and since he doth his part without grudging for us, let us do ours with rejoycing for him.

Use 6. Sixthly, Doth Jesus Christ stand up to plead for us, and that of his meer *Grace* and *Love*? Then this should teach *Christians* to be watchful and wary how they sin against *God*. This Inference seems to run retrograde, but whose duly considers it, will find it fairly fetch'd from the *Premises*. Christianity teaches *Ingenuity* and aptness to be sensible of *Kindnesses*, and doth instruct us to a lothness to be over-hard upon him from whom we have all a *free-cost*. Shall we sin that *Grace* may abound? *God forbid.* Shall we do evil that good may come? *God forbid.* Shall we sin because we are not under the *Law*, but under *Grace*? *God forbid. Rom. 6. 1, 2, 15.*

It is the most *disingenuous* thing in the *World*, not to care how chargeable we are to that Friend that bestows all upon us gratis. When *Mephibosheth* had an Opportunity to be yet more chargeable to *David*, he would not, because he had his *Life* and his *All* from the meer *Grace* of the *King*, *2 Sam. 19. 24, to 28.* Also *David* thought it too much for all his *Highness* to go to *Abigail's* feast, because 'twas made of *Free-cost*. Why, Christ is our Advocate of *Free-cost*, we pay him neither

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Fee nor Income for what he doth, nor doth he desire ought of us, but to accept of his free doing for us thankfully; wherefore let us put him upon this Work as little as may be, and by so doing we shall show our selves Christians of the right make and stamp. We count him but a Fellow of a very gross Spirit that will therefore be lavishing of what is his Friend's, because 'tis prepar'd of meer kindness for him; *Esau* himself was loth to do this, and shall Christians be disingenuous?

I dare say, if Christians were sober, watchful, and of a more self-denying temper, they need not put the Lord Jesus to that to which for the want of these things they do so often put him. I know he is not unwilling to serve us, but I know also that the love of Christ should constrain us to live *not to our selves, but to him that loved us, that died for us, and rose again, 2 Cor. 5. 14.* We shall do that which is naught *too much*, even then when we watch and take care what we can to prevent it. Our Flesh when we do our utmost diligence to resist it, will defile both us and our best Performances; we need not lay the Reins on its Neck, and say, what care we? the more Sin the more Grace, and the more we shall see the Kindness of Christ, and what vertue there is in his Advocate's Office to save us: And should there be any such here, I would present 'em with a Scripture or two; the first is this, *Do ye thus requite the Lord, O foolish People and unwise? Deut. 32. 6.* and if this gentle check will not do, then read the other, *Shall we say, let us do evil that good may come? their Damnation is just, Rom. 3. 8.* be-

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fidies, as nothing so swayeth with us as Love, so there is nothing so well pleasing to God as it: Let a Man love, tho' he has Opportunity to do nothing, 'tis accepted of the God of Heaven: But where there is *no Love*, let a man *do what he will*, it is not at all regarded, 1 Cor. 13. 1, 2, 3. Now to be careless and negligent, and that from a supposed understanding of the Grace of Christ in the exercise of his Advocateship for us in Heaven, is a clear sign as can be, that in thy Heart there is no Love to Christ, and that consequently thou art a just Nothing, instead of being a Christian.

Talk then what thou wilt, and profess never so largely, Christ is *no Advocate* of thine, nor shalt thou, thou so continuing, be ever the better for any of those Pleas that Christ at God's Bar puts in against the Devil, for his People.

Christians, Christ Jesus is not unwilling to lay out himself for you in Heaven, nor to be an Advocate for you in the presence of his Father; but yet he is unwilling that you should render him *evil for good*; I say, that you should do so by your remissness and carelessness, for want of such a thinking of things as may affect your Hearts therewith. 'Twould be more comely in you, would please him better, would better agree with your Profession, and also better would prove you gracious, to be found in the Power and Nature of these Conclusions: *How shall we that are dead to sin live any longer therein?* Rom. 6. 2. Col. 3. 1, 3, 5, 6. *If ye be risen with Christ, seek the things that are above, where Christ sitteth at the right hand*

hand of God: For ye are dead, and your Life is hid with Christ in God. Mortifie therefore your Members which are upon the Earth; Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs, which is Idolatry, for which things ſake the Wrath of God cometh upon the Children of Diſobedience.

I ſay, 'twould be more comely for Chriſtians to ſay, We will not ſin, becauſe God will pardon; We will not commit Iniquity, 'cauſe Chriſt will advocate for us: I write unto you, that you ſin not, tho' if any man ſins, we have an Advocate with the Father. Why, the Brute will conclude, I will not do ſo, 'cauſe my Maſter will beat me; I will do thus, for then my Maſter will love me: And Chriſtians ſhould be above Men, brutiſh Men.

And for a Conclusion, as to this, let me preſent you with three Conſiderations.

1. Know, that it is the nature of Grace to draw holy Arguments to move to goodneſs of Life, from the Love and Goodneſs of God, but not thence to be remiſs, 1 Cor. 5. 14.

2. Know therefore that they have no Grace that find not theſe Effects of the Discoveries of the Love and Goodneſs of God.

3. Know alſo, that among all the ſwarms of Profeſſors that from Age to Age make mention of the Name of Chriſt, they only muſt dwell with him in Heaven that do part from Iniquity, and are zealous of good Works, 2 Tim. 2. 19. He gave himſelf for theſe, Tit. 2. 11, 12, 13, 14. not that they were lo antecedent to this Gift: But theſe that he hath redeem'd to himſelf, are

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Seventhly, Is it so? Is Jesus Christ an *Advocate* with the Father for us? Then this should encourage strong Christians to tell the weak ones, where, when they are in their Temptations and Fears through Sin, they may have one to plead their Cause. Thus the Apostle doth, by the Text; and thus we should do one to another. Mark, he telleth the weak of an *Advocate*. *My little Children, I write unto you, &c.*

Christians, when they would comfort their dejected Brethren talk too much at *rovers*, or in *generals*: They should be more at the Mark. *A Word spoke in season, how good is it?* I say, Christians should observe, and enquire that they may observe, the Cause or ground of their Brothers Trouble: and having first taken Notice of that, in the next place consider under which of the Offices of Jesus Christ this Sin or Trouble has cast this Man; and so labour to apply Christ in the Word of the Gospel to him. Sometimes we are bid to consider him as an *Apostle*, and High Priest, and sometimes as a *fore-runner* and an *Advocate*. And he has, as was said afore, these divers Offices with others that we by the Consideration of him might be relieved under our manifold Temptations. This, as I said, as I perceive *John* teaches us here, as he doth a little before of his being a Sacrifice for us; for he presenteth them that after Conversion shall sin, with Christ as an *Advocate* with the Father. As who should say, my Brethren are you tempted, are

are you accused, have you sinned, has Satan prevailed against you? We have an *Advocate* with the Father, Jesus Christ the righteous.

Thus we should do, and deliver our Brother from Death, there is nothing that Satan more desires than to get good Men in his *Sive* to sift them as Wheat, that if possible he may leave them nothing but *Bran*, no Grace, but the very husk and shell of Religion: And when a Christian comes to know this, should Christ as *Advocate* be hid, what could bear him up? But let him now remember and believe that we have an *Advocate* with the Father, Jesus Christ the righteous, and he forthwith conceiveth Comfort. For an *Advocate* is to plead for me according as has been shewed afore, that I may be delivered from the Wrath and Accusation of my Adversary, and still be kept safe under Grace.

Further, by telling of my Brother that he hath an *Advocate*, I put things into his Mind that he has not known, or do bring *them* into Remembrance which he has forgot: To wit, that tho he hath sinned he shall be saved, in a way of Justice. For an *Advocate* is to plead Justice and Law, and Christ is to plead these for a Saint that has sinned: Yea, so to plead them that he may be saved: This being so, he is made to perceive that by Law he must have his Sins forgiven him: That by Justice he must be Justified. For Christ as an *Advocate* pleadeth for Justice, Justice to himself, and this Saint is of himself, a Member of his Body, of his Flesh and of his Bones.

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Nor has Satan so good a Right to plead Justice against us, tho we have sinn'd that we might be damned, as Christ has to plead it tho we have sinned that we might be saved. For Sin cannot cry so loud to Justice, as can the Blood of Christ: And he pleads his Blood as *Advocate* by which he has answered the Law, wherefore the Law having nothing to object, must needs acquit the Man for whom the Lord Jesus pleads. I conclude this with that of the Psalmist, *Surely his Salvation is nigh them that fear him, that Glory may dwell in our Land. Mercy and Truth are met together: Righteousness and Peace have kissed each other. Truth shall spring out of the Earth, and Righteousness shall look down from Heaven: Yea the Lord shall give that which is good, and our Land shall yield her Increase. Righteousness shall go before him, and shall lead us the Way of his Steps.*

Use 8. Eighthly, But what is all this to you that are not concerned in this privilege? The Children indeed have the Advantage of an *Advocate*, but what is this to them *that have none to plead their Cause?* Jer. 30. 12, 13. They are, as we say, left to the wide World, or to be ground to Powder between the Justice of God and the Sins which they have committed. This is the Man that none but the Devil seeks after, that is pursued by the Law, and Sin, and Death, and has none to plead his Cause. 'Tis sad to Consider the plight that such an one is in. His Accuser is appointed, yea ordered to bring in a Charge against him [*let Satan stand at his right Hand*]

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Pf. 109 6, 7. in the Place where Accusers stand, And when he shall be judged let him be condemned, let there be none to plead for his Deliverance. If he cries or offereth to cry out for Mercy or Forgiveness [let his Prayer become Sin:] This is the Portion of a wicked Man. Terrors take hold on him as Waters, a Tempest stealeth him away in the Night, the East Wind carrieth him away, and he departeth, and as a Storm hurleth him out of his Place. For God shall cast upon him and not spare: he would fain flee out of his Hand. Men shall clap their Hands at him and shall hiss him out of his Place, Job 27. 20, 21, 22, 23. And what shall this Man do? Can he over-stand the Charge, the Accusation, the Sentence, and Condemnation? No, he has none to plead his Cause. I remember that somewhere I have read as I think, concerning one, who when he was carrying upon Mens Shoulders to the Grave, cried out as he lay upon the Bier, I am accused before the just Judgment of God; and a while after, I am condemned before the just Judgment of God. Nor was this Man but strict as to the Religion that was then on Foot in the World, but all the Religion of the World amounts to no more than nothing, I mean as to eternal Salvation, if Men be denied an Advocate to plead their Cause with God. Nor can any Advocate, save Jesus Christ the righteous, avail any thing at all: Because there is none appointed but him to that Work, and therefore not to be admitted to enter a Plea for their Client at the Bar of God.

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Obj. But some may say there is God's Grace, the Promise, Christ's Blood, and his second Part of Priesthood now in Heaven : Can none of these severally, nor all them jointly save a Man from Hell, unless Christ also become our Advocate ?

Answer : All these, his *Advocates Office* not excluded, are few enough, and little enough to save the Saints from Hell ; for the righteous shall scarcely be saved, 1 Pet. 4. 18. There must then be the Promise, God's Grace, Christ's Blood, and him to *advocate* too, or we cannot be saved. What's the Promise, without God's Grace, and what's that Grace without a Promise to bestow it on us ? I say what Benefit have we thereby ? Besides, if the Promise, and God's Grace without Christ's Blood would have saved us, wherefore then did Christ die ? Yea and again I say, if all these without his being for us an *Advocate*, would have delivered us from all those Disadvantages that our Sins and infirmities would bring us to, and into ; surely in vain and to no purpose was Jesus made an *Advocate*. But, Soul, there is need of all, and therefore be not thou offended that the Lord Jesus is of the Father made so much to his, but rather admire and wonder that the Father and the Son should be so concerned with so sorry a lump of Dust and Ashes as thou art. And I say again, be confounded to think that Sin should be a thing so horrible, of Power to pollute, to captivate and detain us from God, that without all this ado (I would speak with Reverence of God and his Wisdom) we cannot be delivered from the everlasting Destruction

struction that it hath brought upon the Children of Men.

But I say what is this to them that are not admitted to a Privilege in the *Advocates Office* of Christ? Whether he is an *Advocate* or no the Case to them is the same. True, Christ as a Saviour is not divided: He that hath him not in all, shall have him in none at all of his Offices in a saving manner. Therefore he for whom he is not an *Advocate*, he is *nothing*, as to eternal Life.

Indeed Christ by some of his Offices is concerned for the Elect, before by some of them he is. But such shall have the Blessing of them all before they come to Glory. Nor hath a Man ground to say Christ is here or there mine, before he hath ground to say, he also is mine Advocate; tho' that Office of his, as has been already shewed, stands in the last place, and comes in as a Reserve. But can any imagine that Christ will pray for them as *Priest*, for whom he will not plead as *Advocate*? Or that he will speak for them to God, for whom he will not plead against the Devil? No, no, they are his own that he loveth to the end, *Joh. 13.* to the end of their Lives, to the end of their Sins, to the end of their Temptations, to the end of their Fears and of the exercise of the Rage and Malice of Satan against them. To the end may also be understood, even until he had given them the Profit and Benefit of all his Offices in their due exercise and administration: But, I say, what is all this to them that have him not for their *Advocate*?

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You may remember that I have already told you that there are several who have not the Lord Jesus for their Advocate, to wit, those that are still in their Sins pursuing of their Lusts, those that are asham'd of him before Men, and those that are never otherwise but lukewarm in their Profession: And let us now, for a Conclusion, make further enquiry into this matter.

Is it likely that those should have the Lord Jesus for their Advocate to plead their Cause, who despise and reject his Person, his Word and Ways? Or those either who are so far off from sense of and shame for Sin, that it is the only thing they hug and embrace? True, he pleadeth the Cause of his People, both with the Father and against the Devil, and all the World besides; but open Prophaneness, Shame of good, and without heart or warmth in Religion, are no Characters of his People.

It is irrational to think that Christ is an Advocate for, or that he pleadeth the Cause of such, who in the self-same hour, and before his Enemies, are throwing Dirt in his Face, by their prophane Mouths and unsanctified Lives and Conversations.

If he pleads as an Advocate for any, he must plead against Satan for 'em; and so consequently must have some special bottom to ground his Plea upon; I say, a bottom better than that upon which the carnal man stands; which bottom is either some special relation that this man stands in to God, or some special Law he hath Privilege by, that he may have some ground for an Appeal, if
need

need be, to the Justice and Righteousness of God: But none of these things belong to them that are dead in Trespasses and Sins. They stand in no special relation to God; they are not privileged by the Law of Grace.

Obj. *But doth not Christ as Advocate plead for his Elect, tho' not called as yet?*

Ans. He died for all his Elect, he prayeth for all his Elect as a Priest; but as an Advocate he pleadeth only for the Children, the called only. Satan objecteth not against God's Election, for he knows it not; but he objecteth against the called, to wit, *Whether he be truly godly or no, Job 1. 9, 10. Zech. 3.* or, *Whether they ought not to die for their Transgressions.* And for these things he has some colour to frame an Accusation against us, (and now 'tis time enough for Christ to stand up to plead.) I say, for these things he has some colour to frame a Plea against us, for there is Sin and a Law of Works, and a Judge too that has not respect of Persons. Now to overthrow this Plea of Satan is Jesus Christ our Advocate; yea, to overthrow it by pleading Law and Justice, and this must be done with respect to the Children only: *My little Children, I write unto you, that ye sin not: And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.*

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